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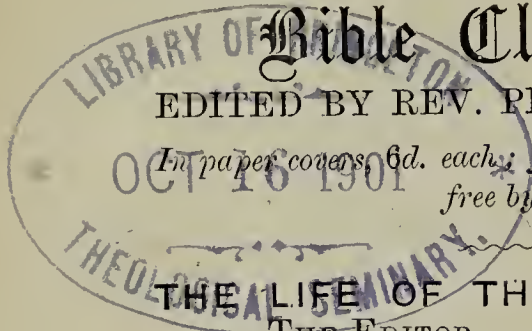
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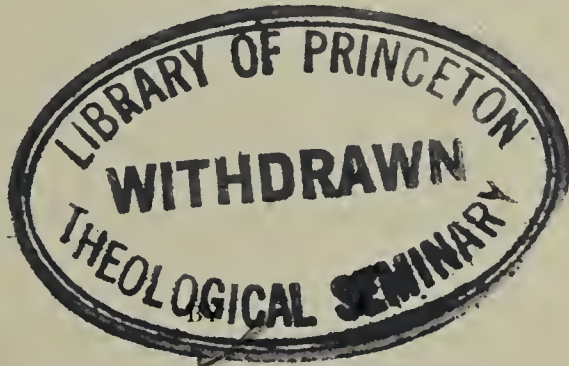
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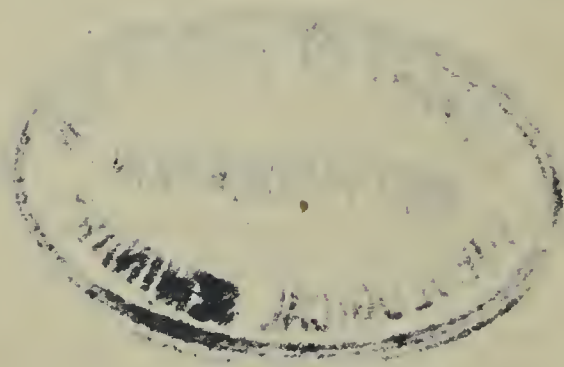
PROTESTANT MISSIONS.



REV. JOHN ROBSON, D.D.

Edinburgh :

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CONTENTS.

	PAGE
CHAPTER I.—MISSIONARY PROGRESS UP TO THE CLOSE OF LAST CENTURY	7
1. Christ's Commission to His Disciples—2. Apostolic Missions—3. Missions of the Church till the Reformation—4. Effect of the Reformation on Missions—5. Tardiness of Protestant Churches in Missions—6. Swiss Mission to Brazil—7. Dutch Missions—8. Mission to Ceylon—9. Anglo-American Missions to North American Indians—10. John Eliot—11. Subsequent Work among the Indians—12. Danish Mission to Greenland; Hans Egede—13. Moravian Missions—14. Moravian Mission to Greenland—15. Other Moravian Missions.	
CHAPTER II.—RISE OF THE MISSIONARY MOVEMENT IN THE PROTESTANT CHURCHES	19
16. Earlier Missionary Efforts in England—17. Causes which produced the Change—18. First Missionary Society—19. Other Missionary Societies of England—20. Spread of the Movement in Scotland—21. Spread of the Movement in America—22. Spread of the Movement on the Continent—23. Auxiliary Societies—24. Medical and Zenana Missionary Societies—25. Aim of the Missionary Movement—26. Field of Foreign Missions.	
CHAPTER III.—POLYNESIAN MISSIONS	29
27. Polynesia and its Inhabitants.	
I. 28. Founding of the Mission—29. The Night of Toil—30. Dawning of the Day—31. Establishment of Christianity, Importance of the Mission to Tahiti—32. Results of Christianity—33. Spread of the Gospel in other islands—34. John Williams.	
II. 35. Mission to the Hawaiian Islands—36. Hawaiian Missions.	
III. 37. Tonga Mission—38. Mission to Fiji.	
IV. 39. Mission to the New Hebrides—40. Erromanga.	
V. 41. The Melanesian Mission—42. Summary.	

	PAGE
CHAPTER IV.—AFRICA, THE WEST INDIES, MADAGASCAR	43
43. Africa and the Africans.	
I. <i>West Indies</i> —44. The West Indies—45. Moravian Mission—46. Other Missions—47. Slavery and Emancipation—48. Subsequent Progress.	
II. <i>Western Africa</i> —49. Sierra Leone and Liberia—50. Sierra Leone Missions—51. Liberian Missions—52. Old Calabar and Cameroon Missions—53. Review of West African Missions.	
III. <i>South Africa</i> —54. Inhabitants, Climate, History—55. Moravian Missions—56. Colonial Church Missions—57. London Society's Missions; Robert Moffat—58. Rhenish and Finnish Missions—59. Presbyterian Missions—60. American Board Mission—61. French and Swiss Mission—62. Berlin, Norwegian, and Hermansburg Missions; Summary.	
IV. <i>Central Africa</i> —63. Livingstone—64. Universities' Mission—65. Nyassa and Blantyre Mission—66. Nyanza and Mombasa Missions—67. Tanganyika Mission—68. Congo Missions—69. General Review.	
V. Madagascar—70. Tribes and Religion—71. Planting of Mission of L. M. S.—72. Hostility to and Expulsion of Missionaries—73. Persecution—74. Growth of the Church—75. Re-establishment of the Mission—76. Work of other Societies—77. Characteristics of the Madagascar Mission.	
CHAPTER V.—INDIA AND BURMAH	69
I. <i>India</i> —78. Extent, Population, History—79. Religions—80. Introduction of Christianity—81. The Danish or Pioneer Mission; Schwartz—82. The Serampore Mission; Carey—83. Educational Missions; Duff—84. Bombay—85. Missionary Societies at Work—86. Mission Agency and Co-operation—87. Missionary Methods—88. Missionary Progress—89. Indirect Effects.	
II. <i>Burmah</i> —90. American Mission; Judson—91. The Karens.	
CHAPTER VI.—A GLANCE AT OTHER FIELDS	86
92. Other Mission Fields—93. China—94. Japan—95. Encouragement, Call, Warning.	
BIBLIOGRAPHY OF MISSIONS	91

OUTLINES OF PROTESTANT MISSIONS.

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CHAPTER I.

MISSIONARY PROGRESS UP TO THE CLOSE OF LAST CENTURY.

1. CHRIST'S COMMISSION TO HIS DISCIPLES. Christ during His life on earth confined His ministry mainly to the Jews. While others occasionally benefited by it,^a He yet considered Himself sent only to the lost sheep of the house of Israel;^b and He bade His apostles confine their efforts to them.^c But at the same time He anticipated the spread of His kingdom over all the earth.^d

It was after His resurrection that He gave the commission to His disciples to preach the Gospel to all nations.^e He indicated the order in which this was to be accomplished—"Jerusalem and Judea, Samaria—the uttermost parts of the earth"^f—their own city and country, in which the true religion was known—lands in which it was known but corrupted—the uttermost parts of the earth where it was all unknown. These remain to this day the concentric fields of work for Christ's disciples in the order of their obligation.

2. APOSTOLIC MISSIONS. After Christ's ascension, Peter and the other apostles began to fulfil His commission by preaching in Jerusalem.

^a Matt. viii. 5-13; xv. 21-28; John iv.

^b Matt. xv. 24.

^c Matt. x. 5, 6.

^d Matt. viii. 11, 12; xxiv. 14; Luke xiii. 29, &c.

^e Matt. xxviii. 19; Luke xxiv. 47.

^f Acts i. 8.

The Church there increased rapidly ; and some of the disciples, going to other places, may have carried the Gospel with them. But they made no effort to spread it to other lands, and it was not till persecution scattered them that it was widely preached. Thus God in his providence thrust forth labourers into His vineyard.

It was at Antioch that the Church first purposely sought to carry out Christ's commission,^a and fairly entered on its missionary career. By setting apart for this work Paul and Barnabas, its foremost men, it taught the Church in all ages to devote to the mission work its highest talent. The three journeys of the Apostle Paul are the only missionary efforts recorded in the New Testament, and are thus the model for all since, due allowance being made for altered times and circumstances. They are probably the noblest example of similar work, which was being carried on at the same time by apostles and others throughout the Roman Empire and in a great part of the East.

3. MISSIONS OF THE CHURCH TILL THE REFORMATION. For some centuries after the apostolic age, the Church continued to spread by internal consolidation and by efforts at extension. The Christian communities planted in the midst of heathen nations were always gaining fresh converts, and missions from time to time were sent to new tribes. In the beginning of the fourth century the conversion of Constantine enlisted the power of the Empire on the side of Christianity and favoured its spread, though it weakened its spiritual strength. When the power of the Empire began to decay, heathen tribes began to overrun it, but these all yielded to the sway of the Christian religion. It continued to extend to the remote parts of Europe, till the reaction of heathenism on the Church corrupted and deadened its life, and by the fourteenth

^a Acts xiii. 1-3.

century all missionary activity had ceased. By that time all Europe, with the exception of some tribes in the very north, had been converted to a nominal Christianity; but Mahomedanism had wrested from it those lands in the East where it had been begotten and first had spread, and left its followers there few and subject.

4. EFFECT OF THE REFORMATION ON MISSIONS. With the sixteenth century came the great revival of the Reformation. It had a reflex influence in awakening the activity of the Roman Catholic Church. Two nations which still adhered to it, Spain and Portugal, had made wide conquests in the Old World and in the New, and had thus been brought into contact with many heathen nations. This opened up a path for many devoted Roman Catholic missionaries, to seek to compensate that Church for its losses in Europe by bringing under its sway the heathen world. The missions thus begun have continued to be carried on ever since. The most celebrated Roman Catholic missionaries are Francis Xavier, who laboured in India, and Matteo Racci, who laboured in China in the sixteenth century; Abbe Dubois, who laboured in India, and Peter Claver who laboured in South America in the following century.

5. TARDINESS OF PROTESTANT CHURCHES IN MISSIONS. It was two and a-half centuries before the missionary spirit was fully developed in the Churches of the Reformation. In this respect their history bears some analogy to that of the Apostolic Church. At first there was no attempt to spread the Gospel; then with the spread of Protestantism by conquest or colonization, the Gospel too was spread; and at last missions were recognised as part of the work of the Church. The great work of the Reformation was to regain Christian truth, and re-organise the Church on its principles. In all the lands in which it triumphed, it did so by

association with the civil power which enabled it to repel the attacks of Romanists. It thus came in each country to form a national Church, depending for its support and extension on the Government. Each Church sought to do its duty within its own country, and, if there were heathen in it, sought to convert them, but did not think of going beyond. Thus in 1559, Gustavus Vasa, king of Sweden, sent a mission to the Laps, almost the only tribe in Europe that still remained heathen, which ultimately converted them to nominal Christianity.

6. **SWISS MISSION TO BRAZIL.** But generally it was only by colonization that Protestant nations, and consequently Protestant Churches, were brought into contact with the heathen. And even while the Reformation was struggling to establish itself this result was attained. The celebrated French statesman, Coligni, established a colony in Brazil as a refuge for French Protestants. He applied to the Swiss churches for preachers, and, in September 1556, fourteen young ministers started from Geneva for Brazil. They laboured chiefly among the colonists, but they also began to learn the language of the natives, and to teach them through an interpreter. But the governor, Villegagnon, won over by the intrigues of Rome, began to persecute the missionaries, and at last forced them to return to Europe after having been in the country only ten months. Three who returned to Brazil were, by his orders, thrown into the sea, and thus became the protomartyrs of Protestant missions, suffering, like the first Christian martyrs, not from the heathen, but from fellow-countrymen. The colony soon after ceased to exist.

7. **DUTCH MISSIONS.** In succeeding centuries three nations undertook missionary work in connection with their colonies—the Dutch, the English, and the Danes—and their operations mark three stages of missionary progress. After the Dutch had thrown off the yoke of Spain in the close of the sixteenth

century, they spread their maritime conquests in many parts of the world, chiefly in the East Indian Islands. They generally sought to make their conquests a means of spreading the Reformed Faith. As early as 1612 a seminary was founded at Leyden to train students for missionary work, and by the middle of the century missions were established at Java, Formosa, Amboyna, and Ceylon, which soon counted their converts by the thousand. Missionary work was with the Dutch closely connected with the civil power; it was in fact a department of Government. This secured a quick spread of nominal Christianity, but prevented real work being done.

8. THE ISLAND OF CEYLON may serve as an instance. This was conquered from the Portuguese by the Dutch in 1636, and, six years after, several ministers were sent to teach and Christianize the people. The Government passed a law that no native should be admitted to any employment under Government, or even hold land, unless he joined the Reformed Church, and subscribed the Helvetic Confession of Faith. As the amount of instruction required for baptism was very small, the number of converts grew rapidly, and by the end of the eighteenth century amounted to upwards of four hundred thousand. The character of their Christianity was such as might be imagined. Heathen practices continued, and the number of communicants was scarcely one per cent. In 1795 Ceylon was conquered by the British, who removed all religious disabilities. In the course of one generation nearly the whole nominally Christian community melted away, its adherents having openly professed the paganism which they had never practically renounced. Ruinous pillars, or desolate walls, amid almost inaccessible jungle, were soon all that remained of what had once been Christian churches, monuments of the truth that superficial instruction and appeal to worldly interest can never do the real work of the

Gospel. Since the beginning of this century a fresh work has been begun in Ceylon—missions being carried on by the two societies of the English Church, the Baptists, the Wesleyans, and the American Board. Connected with these there are in all about 30,000 adherents, including about 9000 Burghers or European mixed race.

9. **ANGLO-AMERICAN MISSIONS TO THE INDIANS.** The colonies, from which the New England states have sprung, were founded mainly by the Puritans who went to America to escape the tyranny of the Stuarts. As they went chiefly on account of their religion, they could not be indifferent to the state of the Aborigines among whom they went. The seal of the Massachusetts Colony was an Indian with the legend "come over and help us."

The religion of the Indians, among whom the colonists found themselves, is highly spiritual. They believe in multitudes of spirits everywhere; every kind of animal even having its spiritual antitype. They have a sort of belief in one Supreme Spirit. They look on religion as useful only for prolonging life, and getting advantages in it, and have no idea that their actions here have any bearing on their future state, which they picture as a delightful region of hunting and enjoyment. Hence they see no connection between religion and morality; and gambling, lewdness, and murder often accompany their most solemn rites.

10. **JOHN ELIOT** was the first to attempt systematic work among the Indians. He was born in England in 1604, studied at Cambridge; but coming under serious impressions, and adopting Puritan views, he went to America, and arrived in Boston in November 1631. He was ordained minister of a church at Roxbury, about a mile from Boston; but after much consultation with others, and earnest prayer, he resolved to dedicate himself to mission

work among the Indians. He still retained his pastorate of the Roxbury church, which nobly supported him in all his efforts. He first set himself to learn the language, and soon mastered the complicated Indian grammar. His first sermon he preached at a wigwam village about four miles from his house. The poor Indians were greatly impressed at hearing the Gospel preached in their own language, and a long conversation followed. The opposition of the Powahs or priests was aroused, but the people flocked to hear him. He resolved to gather them together first into civil society, then into ecclesiastical, and for this purpose he got a grant of land from the local Government. Notwithstanding many difficulties, he at last saw a town called Natick erected, mainly by the efforts of the Indians themselves, and many of them settle down to agriculture and useful trades. It was not till 1660 that a native church was formed, and, owing to the strictness of admission, it increased slowly.

Meanwhile he had been working at a translation of the Bible into the Indian language. The New Testament was printed in 1661, and the Old, two years after—the first Bible ever printed in America. While doing this work he also went on distant tours, mostly on horseback, in which he encountered great difficulties; but he says, “I have considered the exhortation of Paul to his son Timothy: Endure hardness as a good soldier of Jesus Christ.” As the result of these labours fourteen towns of praying Indians were gathered within the limits of the colony of Massachusetts. Before his death, premonitions of the doom in store for the Indians saddened him. A war broke out between the colonists and the Indians in 1675, in which the praying Indians became involved, and at the close only four of their towns remained. Eliot still continued to do his work bravely, and had the satisfaction of seeing a native pastor settled over the congregation at Natick.

His strength, however, began to decay, and he sank under an attack of fever in the beginning of 1690. Shortly before his death he said, "There is a dark cloud upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work."

Eliot, though all his life minister of an English congregation, may be considered the pioneer of Protestant missions to the heathen. He was the first to show how the Gospel could be brought within grasp of the heathen, and what power it had over them as well as over civilized Europeans. In fact, he laid down the lines on which Protestant missions have been conducted ever since.

11. SUBSEQUENT WORK AMONG THE AMERICAN INDIANS. The work begun by Eliot continued to be maintained after his death; many able ministers of the New England churches giving the whole or a greater part of their time to it. Four generations of the name of MAYHEW laboured in an island called Martha's Vineyard. The work at Stockbridge in Massachusetts, was distinguished by the labours of SERGEANT and JONATHAN EDWARDS; and in the earlier part of last century, DAVID BRAINERD devoted the years of his short ministry to work among the Indians, with a piety, zeal, and self-devotion, the record of which has had a powerful influence on modern missions. Moravian missionaries subsequently did good work among the same tribes. But the cloud, which Eliot foresaw, continued to rest in darker gloom on the Indian nation. The Indian tribes have gradually been extirpated, till now little more than 300,000 are left. A change seems lately to have taken place. During the last twenty-five years more systematic efforts have been made to evangelize them, backed by political action both in Canada and in the United States. Great numbers of the Indians have accepted Christianity, and are settling down in civilized and self-sustaining communities of agriculturists and mechanics.

12. DANISH MISSIONS. In the beginning of the eighteenth century the Pietist movement in Germany began to awaken missionary zeal. It still continued to work through Government channels. Frederick IV., king of Denmark, resolved to make an attempt to convert the heathen connected with the Danish possessions in India. Two missionaries, Ziegenbalg and Plutchow, were sent out in 1705 to Tranquebar, but their labours may be more appropriately treated in speaking of Indian missions. The Danish MISSION TO GREENLAND was the first effort of the missionary spirit to go beyond the limits of national jurisdiction, and may be looked on as the transition to the modern mission. HANS EGEDE, its originator, was pastor of a small parish in Norway. From reading old Norwegian chronicles, he was led to believe that the heathen savages of Greenland were descendants of Norse Christian settlers, and he resolved to attempt their conversion. He resigned his charge and came with his family to Bergen. The inhabitants of the town viewed him with wonder, and many alleged that he must have had visions and revelations to induce him to begin such a work. There was no Danish settlement of any kind in Greenland, and he did not think of forming a society to support him as a preacher of the Gospel to the heathen. He tried to get a trading company formed to found a settlement in Greenland of which he should be chaplain. Innumerable difficulties stood in the way, but he surmounted them all, got the company formed, received the approval and support of the king, and in May 1721 sailed for Greenland.

He was disappointed to find that the inhabitants were Eskimo, and not descendants of the Norsemen. A settlement, however, was made, but did not prosper as a trading concern. In 1727 the Bergen company dissolved, and in 1731 Egede received notice that the Government support would be with-

drawn. This was a blow to him, as he had overcome the shyness of the natives, learned their language, and secured their confidence. They entreated him to remain, and he agreed to do so another year; and before it had expired, a change had come over the Danish Court. Soon, thereafter, a terrible scourge, the small-pox, broke out, and in a few months more than 3000 people died. Egede and his wife did what they could to combat the misery, but the strain proved too great for the latter. Undeterred by the entreaties of her friends, she had accompanied her husband to the bleak shores of Greenland, had cheerfully endured all privations, and sustained her husband's spirit, when it was ready to sink. After she was taken, he felt himself a broken man, physically unfit for the work any longer. He returned to Europe, and was made director of the missionary seminary in Copenhagen. The mission was continued in Greenland, and there is now a flourishing church there. Hans Egede may be considered the first to give the idea of the modern missionary enterprise—entering a country for the sake of converting it to the Gospel. But he could not conceive of this work being supported solely by Christian liberality; his idea was to win the Greenlanders to Christianity by gaining their country for Denmark. In both objects he has succeeded; he is alike the apostle of Greenland and the founder of Danish sovereignty in it.

13. MORAVIAN MISSIONS. In the year 1722, the year following that in which Egede sailed for Greenland, an apparently trivial event occurred, which was destined to place a new ideal of missions before Christendom. Two families of Hussites, under the leadership of CHRISTIAN DAVID, left Moravia on account of the persecutions to which they were then exposed, to seek a place where they could freely worship God. When they came to Upper Lusatia they happened to meet the celebrated Count ZINZENDORF, who offered them an asylum on his estates.

There they settled and founded a village called Herrnhut. They were soon joined by other co-religionists; and the Count himself cast in his lot with them and became their leader. He was at Copenhagen in the year 1731, attending the coronation of King Christian VI. There he met a negro called Anthony, an attendant of one of the courtiers, who lamented the sad condition of his enslaved fellow-countrymen in the West Indies. This man afterwards visited Herrnhut. His visit enkindled a desire in the hearts of two young men, LEONHARD DOBER and DAVID NITSCHMANN, to devote themselves to work among the slaves. Their proposal was at first coldly received by the congregation, but as they persisted, the Brethren sought God's pleasure, as they then frequently did, by the lot. The lot proved favourable, and the two started in 1732 for the West Indies. Thus the Moravians began their missionary career when they did not number more than six hundred.

14. THE MORAVIAN MISSION TO GREENLAND was undertaken when the Danish Government was thinking of withdrawing theirs. Two cousins of the name of STACH offered themselves, and Christian David, the original leader of the Moravians, offered to go with them to see them settled. They started in January 1733. Matthew Stach says, "There was no need of much time or expense for our equipment. We had nothing but the clothes on our backs. Being used to make shift with little, we did not trouble our heads how we should get to Greenland or live there." They had enough money to take them to Copenhagen. When they arrived there they were introduced to some persons of distinction. Count Von Pless, the chamberlain, asked David how he proposed to procure food in Greenland? "By the labour of our hands," he answered, "and God's blessing, we will build a house and cultivate the land." "But there is no wood to build with," said the Count. "Then," said David, "we will dig

in the earth and lodge there." "No," replied the other, "take wood with you and build a house, and take these fifty dollars for the purpose." Others gave them further contributions, and thus they were able to start on their mission.

When they arrived in Greenland they were welcomed by Egede, and settled at a little distance from his station, at a place which they called New Herrnhut. In the following year they received a reinforcement of two other missionaries, but the first few years were years of terrible trial—of plague and famine, in which they were reduced to eating shell-fish and sea-weed. Just as they were at their utmost extremity, in the spring of 1736, a vessel arrived from Holland with provisions. During all this time they made no progress in impressing the Greenlanders. They had been teaching them preliminary truths, such as the existence of God, the creation of the world, the fall of man. One day a company of Eskimo came on one of the brethren, as he was writing out a translation of one of the Gospels. They wished to know what was in the book; and he read an account of Christ's agony in the Garden, and enlarged on His suffering and death, that we might be saved. One of the listening savages, Kaiarnak, stepped up to the table and said with much earnestness, "How was that? Tell me that once more, for I would fain be saved." That was the first evidence of conviction being produced. He remained to be instructed, and was received into the Church by baptism next year along with his family.

The work thus begun continued to prosper, notwithstanding perils of climate and enmity of the heathen. The converts at New Herrnhut increased, and the settlement, which had been a terrible wilderness, became by degrees a cultivated pasture land sustaining a flock of sheep. Other settlements were afterwards formed, and now, owing to the labours of

the Danish and Moravian missionaries, all the Greenlanders profess Christianity. Though they are still rude, yet they have been raised from being wild, filthy savages to being a docile civilized people.

15. OTHER MORAVIAN MISSIONS. For about sixty years after they began their missions, the little Moravian Church seemed to concentrate in itself the whole missionary zeal of Christendom. Before one missionary had gone out from any of the great churches of Germany or Great Britain, they had sent theirs to nearly all parts of the earth. They established missions in Greenland and Labrador, among the Indians of North America and the negroes of South Carolina, in the West Indies and South America, in Tartary and Africa. They thus showed what Christian zeal could accomplish for the one end of preaching the Gospel to the heathen. This work was admired by many Christians in England as well as on the Continent. But it was not till the last decade of the eighteenth century that the movement began to spread in other Churches.

CHAPTER II.

RISE OF THE MISSIONARY MOVEMENT IN THE PROTESTANT CHURCHES.

16. EARLIER MISSIONARY SOCIETIES IN ENGLAND. Though no direct effort was made in England earlier than the end of last century to send the Gospel directly to the heathen, societies were instituted to aid the work carried on in the colonies. The labours of Eliot were the first to draw out interest. The Long Parliament sent a circular to the churches in 1648, calling for gifts to missions; and in the following year it granted an ordinance founding the Society for Propagating the Gospel in

New England. This society seems to have changed its name in 1701 to that of the Society for the Propagation of the Gospel in Foreign Parts, but it did very little during last century. The Society for the Propagation of Christian Knowledge was founded in 1698, but it concerned itself chiefly with the colonists. There was generally utter apathy throughout England regarding missions to the heathen, the struggle with Deism absorbing the greater part of the religious energy of the Church.

17. CAUSES WHICH PRODUCED A CHANGE.

The Holy Spirit can revive His work when and how He pleases. Last century the means He used for reviving religion in England was the Methodist movement. JOHN WESLEY, its leader, was influenced by the Moravian movement in Germany, though the religious awakening within him originated quite independently. He said "the world is my parish," and though his own labours were confined mainly to his fellow-countrymen, before his death in 1791 his followers had begun to labour among the slaves of the West Indies. A ship, on board of which was Dr COKE and six other Methodist preachers bound for Nova Scotia in 1786, was driven south by stress of weather and made for Antigua. There Dr Coke and his companions were so well received that they resolved to attempt the establishment of a mission to the West Indies. The mission work thus begun was carried on with vigour, at first under the management of Dr Coke and a committee, and after 1817 under the direction of the Wesleyan Missionary Society. It was, however, more in awakening religious life in other churches that the Methodist movement told on missions. As religious life rose it sought an outlet for its energy. Narratives of what was being done by individual workers among the heathen were stirring some minds; and thus the way was prepared for the Church when the signal was given, stepping beyond the bounds of national

opportunity and realising the world-wide obligation of the commission of her Lord.

18. **THE FIRST MISSIONARY SOCIETY.** The man who was instrumental in first setting the movement a-going was WILLIAM CAREY. He was born in 1761, the son of a schoolmaster in Northamptonshire. Owing to the straitened circumstances of his parents he was bound apprentice to a shoemaker. His desire for knowledge was so great that, while serving, he managed to acquire much useful learning. Coming under serious convictions, he joined the Baptists first as a teacher, then as a preacher, and ultimately became minister of a large congregation in Leicester. During all this time he was continuing his studies, acquiring Latin and Greek and Hebrew. His mind was also deeply impressed with the state of the heathen, and while still working as a cobbler he had planned the conversion of the world to Christ; but his ideas were at first scouted. On May 31st, 1792, at Northampton, he preached his famous missionary sermon on Isaiah liv. 2. Among those who heard him was one ANDREW FULLER, Baptist minister at Kettering. He did not wish to allow the interest awakened by Carey's sermon to subside, so he called together some ministers and other friends, and in a small back parlour in Kettering on October 2d, 1792, they founded the BAPTIST MISSIONARY SOCIETY. Andrew Fuller was appointed secretary, and William Carey offered to go as their first missionary wherever he might be sent, saying—"I will go down to the pit if you stand at the mouth and hold the rope." A subscription was opened, and £13, 2s. 6d. was received.

19. **OTHER MISSIONARY SOCIETIES OF ENGLAND.** The formation of the Baptist society did not at first meet with much favour. Even the Baptist ministers of the metropolis fought shy of it. But it embodied a true principle, it sought to realize

a true Christian ideal, and soon secured support from many beyond the Baptist denomination. It also led to the formation of other such societies. Foremost among these was the LONDON MISSIONARY SOCIETY (L. M. S.). Dr BOGUE of Gosport had the honour of suggesting and carrying out its formation. It was formed on September 21, 1795, and on the three following days six solemn services were held in the churches of London. It was at first entirely undenominational, and gave a wide impulse to interest in missions. As this interest extended, the various churches began to take up mission work separately, and the London Missionary Society, while still professedly undenominational, is practically the Society of the Independents. In 1799, a Society for Missions to Africa and the East was founded by ministers of the Church of England. In 1812 it changed its name to the CHURCH MISSIONARY SOCIETY (C. M. S.), which has now a larger income than any other. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (S. P. G.), whose origin has already been noticed (§ 16), began a new life in the beginning of the present century, and is now the second great society connected with the Church of England. Besides these there are in the same connection, the South-American Missionary Society, founded in 1844, and the Universities' Mission to Central Africa, founded in 1861. The origin of the missionary activity of the Wesleyan Methodists and the formation of their missionary society in 1817, have already been noticed. There are missionary societies also in connection with four of the other branches of Methodism. The Friends' Foreign Mission Society (1865) and the China Inland Mission (1865) are the principal remaining missionary societies in England.

20. SPREAD OF THE MOVEMENT IN SCOTLAND. The Scottish Church showed some interest in the colonial missionary movement in the end of

the seventeenth and beginning of the eighteenth century. The chaplains sent with the Darien expedition in 1699 were enjoined to teach the heathen; and a Scottish society supported Brainerd in his work among the Indians of North America. The Secession Church, which originated in 1743, early made it obligatory on its licentiates to go to whatever part of the world they might be called; but this had reference to colonial work. When, subsequently on the initiation of the movement in England, a proposal was made in the General Assembly of the Church of Scotland to approve of missions to the heathen, it was opposed as dangerous to the State and a preposterous reversal of the order of nature, and was rejected by a large majority. This led to the foundation in 1796 of two undenominational Missionary Societies, the Scottish Missionary Society, with its headquarters in Edinburgh, and the Glasgow Missionary Society. In 1824, Dr Inglis induced the CHURCH OF SCOTLAND (E. C.) to undertake missions on its own account. When the FREE CHURCH (F. C.) separated in 1843 all the missionary agents united with it, leaving the missionary property to the Established Church; which, as soon as it began to recover, undertook fresh missionary operations. Thus the missions of the older societies came to be absorbed in those of the churches, and when in 1847 the UNITED PRESBYTERIAN CHURCH (U. P. C.) was founded by the Union of the Secession and Relief Churches, it took over all the remaining missions of the earlier societies, and foreign missions came to be a recognised part of church work. In close connection with the Churches of Scotland is the PRESBYTERIAN CHURCH OF IRELAND, which began foreign mission work in 1840; and the ENGLISH PRESBYTERIAN CHURCH, which began independent foreign missions in 1855.

21. SPREAD OF THE MOVEMENT IN AMERICA. The American churches have from the

beginning of their history had a missionary field among the Indians of that Continent (8-10). The impulse which led to its being extended to other heathen fields, came from S. J. MILLS, a theological student. While at Williams College, his mind was impressed with a sense of the importance of foreign missions, and he met with some fellow-students under the shadow of a large hay stack to consult and pray over the matter. He entered Andover Seminary in 1809, and there held consultations with others who were impressed in a similar manner. In June 1810, he, along with JUDSON, NEWELL, and NOTT, presented an address to the General Association of Massachussets drawing attention to the claims of the heathen world. This led to the formation of the AMERICAN BOARD of Foreign Missions in the same month. Like the London Missionary Society it was at first supported by Christians of all denominations, but it is now under the control of the Congregationalists.

Two of its first missionaries, Judson and Rice, on their way to the mission field adopted Baptist views, and this led to the formation of the BAPTIST MISSIONARY UNION in 1814. The Methodist Episcopal Church of the Northern States undertook its first missions in 1819, and the other branches of the Church in the South and in Canada followed subsequently. The PRESBYTERIAN CHURCHES at first supported the American Board, but one after the other they began independent work. The Episcopal Church undertook foreign missions in 1824. The German Reformed Church, the Lutheran Church, and others, have also established missions of their own.

22. SPREAD OF THE MOVEMENT ON THE CONTINENT. The Moravian Church continued the only missionary society on the continent for many years. The new impulse from England seems to have been first felt in Holland, where a society for missions to the heathen was founded in 1797,

though its first agent was not sent out till 1813. In 1815 the **BASEL MISSIONARY SCHOOL** was founded by a society of the citizens of that city, as a thanksgiving for their deliverance from the French yoke. In 1822 it undertook the formation of mission stations in heathen lands. This society for some time attracted most of the support given to missions in Switzerland and Germany, but other societies were soon formed. The **RHENISH Missionary Society** was founded in 1823, the **NORTH GERMAN** in 1836, and the **LEIPZIG** in 1846. In 1836 **GOSNER** founded a separate society in Berlin, on the plan of dispensing with a high literary standard for missionaries, and teaching them to support themselves by the work of their hands. The **HERMANNSBURG Society** was started in 1849, on the plan of organising colonies among the heathen. Missionary societies were founded in Denmark in 1821, in France in 1824, in Sweden in 1835, in Norway in 1842, and in the Canton de Vaud in 1869. The movement has not yet taken such a hold on the continental churches in general, as it has on those of Great Britain and the United States, but it is still spreading.

23. AUXILIARY SOCIETIES. The missionary society founded in the back parlour in Kettering has now grown to be upwards of seventy societies; the £13, 2s. 6d. has increased to an annual income of a million and a half pounds sterling, and the one missionary who then offered himself is now represented by about three thousand European and American missionaries. Other societies have been established auxiliary to the work. Two of these, or rather two classes of these, may be looked on as supplying the ammunition of war—viz., the various Bible societies and tract societies. Of the former the principal is the **BRITISH and FOREIGN BIBLE SOCIETY**, founded in 1804, which, in 1883, had an income of £233,309, and issued 3,118,304 copies of the Bible, or portions of the Bible. The **NATIONAL BIBLE SOCIETY** of Scotland,

amalgamated in 1860, has an annual income of £31,343, and an annual issue of 481,166 copies or portions of scripture. The service rendered by these societies to missions is incalculable, as they have provided the means for printing the Bible in nearly all the languages spoken in the various mission fields. It is now printed entire, or in part, in 330 different languages. The various *Tract Societies*, of which the principal is the RELIGIOUS TRACT SOCIETY (1799), with an income, including trade receipts, of £220,000, and an issue in 1883-84 of 75,721,360 publications, have also aided missions greatly, by bearing the cost of printing and circulating pure literature in the languages and dialects of the mission fields.

24. MEDICAL AND ZENANA MISSIONARY SOCIETIES. From the beginning of missionary work, medicine has been found a useful auxiliary. Almost from the necessities of their position missionaries were obliged to use what knowledge they had in curing the diseases of the untutored people among whom they were. Successful treatment always gave them access to the hearts of those who were treated, and impressed on others the benevolent nature of the religion that was being commended to them. By degrees, the necessity of having duly qualified doctors sent to co-operate with evangelistic missionaries became recognised. Such are now to be found in most mission fields, and several special societies are founded for training them.

So, too, from the beginning of missionary work the need of reaching the women has been felt. This has always been more difficult than reaching the men; and in some countries, such as India, there are large classes the women of which are almost absolutely inaccessible to men. The work of teaching them was undertaken partly by the wives of missionaries, but it was found that to do it efficiently special agents

were needed. Hence, connected with many of the missionary societies, there are now societies for training female teachers, evangelists, and medical women, through whom to reach the female population of the land to which missions are sent. These are usually called Zenana missionary societies. The Zenana is that part of a Hindu home reserved for the female members of the household, into which no men, save the members of the family, are ever admitted. As the women living there were, from their position, the most inaccessible to the Gospel, special societies were formed for reaching them. But the number of women living in zenanas, even in India, is a small minority, and dealing with them is only a part of the work that must fall to societies undertaking the task of the enlightenment and evangelization of women.

25. AIM OF THE MISSIONARY MOVEMENT.

The motive impelling this movement is no doubt the command of Jesus Christ, binding still on all his followers, "Go ye therefore and make disciples of all the nations."^a But what is the particular sphere in which the missionary societies seek to fulfil this command? We have already seen (§ 1) that Christ indicated three spheres in which His disciples were to work—their own land where the true religion was known—lands where the true religion was known but corrupted—and lands where it was not known at all. These still remain the spheres in which Protestant churches have to work. There are their own lands, where Bible truth is known, but in which there is a great deal of ignorance and unbelief. Efforts made by Christians to overcome these, to convert the ungodly and to raise the fallen, are called Home Missions. There are lands under the Roman Catholic and other corrupt forms of Christianity, which offer a field of labour for Protestants in seeking to restore Christian truth to its supremacy. Some

^a Matt. xxviii. 19.

churches reckon these efforts among their foreign missions; but as we are dealing with missions to the heathen we will not refer to them. Lastly, there are all those nations who not only do not know Christ, but who worship others than Him, other gods than the true God. It is the object of Christian missions to spread the knowledge of Christ and of the true God in these lands, so that the worship of all false gods may be destroyed, and the Christian faith become the only faith of all the earth. The work of *Home Missions* is to teach religion to those in Christian lands who have no religion at all; the object of *Foreign Missions* is to teach the Christian religion to those who have another but a false religion. When in any heathen land the worship of idols has been abolished, and Christ alone is worshipped, the work of foreign missions has succeeded; it becomes a Christian land, and the work which the Church has to do in it is the same as it has to do in England—to enforce the claims of Christ on the conscience and life of all the inhabitants.

26. FIELD OF FOREIGN MISSIONS. When Protestant missions began about two hundred and fifty years ago, the Protestant faith had established itself in Great Britain, Holland, Scandinavia, Northern Germany, and parts of Switzerland. All the rest of Europe, except Turkey, was Roman Catholic or of the Greek Church. Central America, and the greater part of South America, the Philippines and other islands to the East, had been conquered by Roman Catholic nations, who had imposed on them their religion. All the rest of the world belonged to non-Christian peoples. Protestantism has during these two and a half centuries spread by colonisation. The whole of North America has thus become Protestant, and the churches in it have, as has already been related (§§ 8-14), sought to evangelise the heathen aborigines. In the same way Australia, New Zealand, and Tasmania have become Protes-

tant. The aborigines have disappeared in Tasmania, and they are disappearing in the other lands too, though not without efforts, and these partially successful, on the part of the churches to preserve and to Christianize them.

All the rest of the world was open to the missionary enterprise which sprung into life with this century. In the South Sea Islands and in Africa savage tribes were enslaved by cruel, fetish idolatries. In India, an ancient civilisation was wedded to a philosophic, pantheistic idolatry. In Ceylon and Burmah, Thibet and a great part of China, Buddhism had spread. In China Confucianism and Taoism also ruled, and in Japan Shintoism shared with Buddhism the religious empire. In Central and Western Asia, in Turkey and along the north of Africa, Mahommedanism had spread. While among all, and distinct from all, the Jews preserved the faith of Moses, rejecting its fulfilment in Christ. Such was the field which the Church of Christ, roused by His Spirit, went forth at the dawn of this century to conquer. We shall confine ourselves to the principal missions to lands of heathen idolatry.

CHAPTER III.

POLYNESIAN MISSIONS.

27. POLYNESIA AND ITS INHABITANTS. The Pacific Ocean is, in its southern part, studded with groups of beautiful islands, mostly of volcanic or coral origin, to which the name of Polynesia has been given. Three races inhabit them. The *Sawaioris*, inhabiting chiefly the central and eastern groups, are a fine tall race, affable and polite. They believed in one great god who was never worshipped, and in numbers of inferior deities. Shapeless idols

were worshipped, human sacrifices offered, and gross licentiousness prevailed. The *Tarapons*, inhabiting the north-western groups, resemble the former in their appearance and religious beliefs, but are smaller in stature, and more uncivilised. The *Papuans*, inhabiting the western groups, are savage cannibals, broken up into tribes at war with one another. They have a strong belief in evil spirits and in witchcraft.

The interest excited by the publication of the narrative of Captain Cook's voyages led to these islands being among the first fields selected for the establishment of missions. Work was begun from three centres, all belonging to the Sawaiori race. The L. M. S. worked from Tahiti, the American Mission from Hawaii, the Wesleyans from Tonga. Subsequently two missions have been established in the most westerly groups, the Presbyterian Mission in the New Hebrides, and the Melanesian Episcopal Mission to the same field.

I.—*Mission to Tahiti.*

28. **FOUNDING OF THE MISSION,** When the purpose of the L. M. S. to undertake a mission to the South Seas was known, great interest was excited, and many volunteers offered. A ship, called the *Duff*, was purchased for the Society, and put in command of Captain James Wilson, a retired East India captain; and on September 23, 1796, it sailed from Portsmouth, bearing thirty missionaries—the first purely missionary expedition which Protestantism had sent forth to conquer heathenism. It drew the attention of all Protestant churches, and brought the missionary enterprise into a prominence which it never before had. The voyage was prosperous; Tahiti was reached in March following. Nineteen missionaries were landed, and were well received by King Pomare, who assigned to them a large house, and the district in which it was situated. The *Duff*

then sailed for Tonga, where ten missionaries landed, and to the Marquesas, where one was left. After four months it returned to Tahiti, where Captain Wilson found the mission still growing in favour with the natives. He then sailed for England by China, and reached it after an absence of two years. The favourable news he brought raised the enthusiasm of Christians at home to the highest point. A fresh expedition was resolved on, and such was the zeal aroused that, in three months, the *Duff* sailed again with as large a band of missionaries as before. But disaster now began to try the rising zeal. The *Duff* was captured by a French privateer, and the missionaries, after enduring great hardships, made their way back to England. A third expedition of twelve missionaries sailed in 1800, not in a mission ship, but as passengers on board the *Royal Admiral*, a convict ship bound for Port Jackson. Discouraging news, too, came from the South Seas.

29. THE NIGHT OF TOIL. The romance and enthusiasm associated with the beginning of the South Sea Mission was not so likely to bring suitable men to the front, as the penury and opposition through which the first Moravian missionaries had to struggle. Of those who first sailed in the *Duff* only two, NOTT and BICKNELL, showed in their subsequent career the backbone needful for pioneering such a work as was being undertaken. The fan of adversity soon winnowed them. Three of the missionaries who had settled on Tonga were killed, and the rest fled from the island at the first opportunity. The one left on the Marquesas abandoned it after a year's trial. In Tahiti, after some months, troubles arose, during which great hostility was shown to the missionaries, some of whom were subjected to severe outrages, and barely escaped with their lives. This so alarmed the majority that they left by a ship visiting the island at the time, and only seven remained. Of these, one began to live with a native woman, was separated

from the mission, and was shortly after found dead. Another apostatized, and went to live among the natives. It seemed as though, instead of the missionaries conquering heathenism, heathenism was conquering them. When, in 1801, the *Royal Admiral* arrived at Tahiti, the new missionaries found only five of the thirty who had preceded them still in the field. Strengthened by the reinforcement thus received, and taught by experience, the missionaries set afresh to work. Having, after much difficulty, learned the language, and reduced it to writing, they made more direct efforts to teach the natives Christianity, but their teaching was at first received with ridicule. Pomare, the king, favoured them, and showed a desire to learn secular knowledge. But a rebellion broke out; he was driven from Tahiti, and obliged to take refuge in the neighbouring island of Eimeo. By the same war the missionaries were obliged to leave, and they ultimately all sailed for New South Wales, except Nott, who remained with Pomare at Eimeo, and Hayward, who went to Huahine, an island at some distance. Thus, after twelve years, the mission to the South Seas seemed decisively to have failed. We must not blame the missionaries too severely, considering that during all these years they had only twice received supplies and tidings from home. A complete change meanwhile came over the sentiments of the Christian public at home. Missions were scouted and laughed at. The directors of the L. M. S. seriously discussed the abandoning of the mission. Two of them strenuously opposed this, and proposed a season of special prayer for a blessing on its work. This was agreed to; letters of encouragement were written to the missionaries; and while the ship that bore these letters was on her way to Tahiti, another ship was bearing to England the rejected idols of the people.

30. THE DAWNING OF THE DAY. Five of the Missionaries who had gone to New South Wales,

urged by letters from Pomare, returned to Eimeo in 1811. The king soon thereafter gave evidence that the truth was at work in his heart ; and at last he openly showed his contempt for idolatry by eating some sacred food. His subjects expected him to die at once, but as no harm befell him, their faith in idolatry was shaken. In June 1813 a report came to Eimeo that a change was coming over some of the Tahitians, and two missionaries, Scott and Hayward, crossed to Tahiti to ascertain the truth of it. Next morning, one of them who had gone into the bush for meditation, heard, with a thrill of joy, the voice of a native raised in prayer to God—the first token that their teaching had been blessed in Tahiti. The missionaries sought out the praying native, and learned that several young men had banded together to give up idol worship. They returned to Eimeo, taking two of these converts with them. A similar movement began to spread in that island. On July 25th the first place of Christian worship was opened, and on the day following, about forty natives gave in their names as disciples of Jesus. Soon thereafter the priest of the chief temple in Eimeo publicly burned his idols, and his example was followed by others in the island. Thus, after a night of toil of sixteen years, the dawn broke.

31. ESTABLISHMENT OF CHRISTIANITY.

Meanwhile, Pomare, with the help of chiefs from neighbouring islands, was re-establishing his authority in Tahiti. It came at last to be a question between Christianity and heathenism. The crisis occurred on Sabbath, 12th November 1815, while Pomare, with about 800 followers, who had come from Eimeo; were engaged in worship, they were treacherously attacked by a large force of idolaters. A fierce battle ensued, in which the latter were routed and fled to the hills. Pomare forbade pursuit, plundering the property, or molesting the families of the vanquished. Such clemency completely won

the hearts of his foes. They made their submission, confessing that his religion was better than theirs. All the idols in the island were destroyed or removed from their temples, and sent to England as trophies. Idol temples were pulled down, and churches for the worship of the true God erected in their place. In a few years Christian worship was universal both in Tahiti and Eimeo, and though the missionaries were careful in administering baptism, it was evident that Christianity had definitely triumphed.

Though Tahiti is a small island, with a population of only about 16,000, the mission to it was, in some respects, the most important of modern missions. The limited size of the field made it a sort of little world, in which the whole struggle with the larger heathen world could be rehearsed and its issue forecast. The long years of fruitless labour, the signal triumph at last, have taught the Church a lesson of patience and assurance which has never been forgotten. In entering on any new field now, the Church does so with the confidence of ultimate success, but prepared, if need be, to struggle through barren years; and to this attitude, next to the promises of the Gospel, the Tahitian Mission, which first signally embodied them in history, has most contributed.

32. RESULTS OF CHRISTIANITY. The distinctive work of Foreign Missions had now been achieved in Tahiti; false religion had been overthrown, Christianity had been established. There remained the work of enforcing the claims of Christ on the conscience and life of the people (§ 25). Some obvious good results followed; human sacrifices and infanticide were of course abolished; concubinage was prohibited and the marriage tie respected; the Sabbath was observed as a day of rest and worship; decent clothing was substituted for the old art of tattooing. Education spread; a printing press was set up from which the translation of the Bible and

a good literature soon issued. Pomare gave his subjects a code of laws and a constitution in 1819, and before he died in 1821 saw his island not only Christianized but comparatively civilized. A great deal of this was at first necessarily superficial; the inherited evils of idolatry yielded but slowly to the new faith, but as the Gospel continued longer among the people it exerted more influence over their lives.

In 1843 Tahiti was, consequent on intrigues of Roman Catholic Missionaries, taken possession of by the French. Protestant Missionaries were subjected to great hindrances and annoyances, and everything was done to favour Roman Catholicism. Only one English Missionary is now allowed to remain on the island, but there are thirteen native pastors, ministering to about 8000 church adherents, of whom 2500 are members. The Paris Missionary Society has also agents there. The Roman Catholics number about 500.

33. SPREAD OF THE GOSPEL IN OTHER ISLANDS. Among the allies who helped Pomare to re-establish his authority were the chiefs of Huahine, Raiatea, and other islands of the *Society* group, of which Tahiti is one. These carried back with them news of the change that had come over that island, and soon petitions came for teachers and missionaries to be sent to them. Their settlement on any island was almost uniformly followed in a year or two by the destruction of idols, the establishment of Christianity and a change in social condition similar to what had taken place in Tahiti. A Polynesian Missionary Society was formed with its headquarters at Raiatea, and from it Christianity spread to the other groups. In 1816, the Austral Islands were occupied; in 1821, the Hervey Islands; in 1830, the important Samoan Islands, from which the Gospel was carried to some outlying groups. These groups are all inhabited by Sawaioris. The *Gilbert*

islands, inhabited by Tarapons, were occupied by missionaries from Samoa in 1871. The *Loyalty* islands, inhabited by Papuans, were occupied by agents of the L. M. S. in 1841. The narrative of each of these missions is intensely interesting, and exhibits the power of the Gospel, changing savages into civilized beings, obeying the Gospel and contributing liberally for its support and spread. The last advance of the L. M. S. was to the large island of New Guinea, in 1871: Polynesian Missionaries went first, followed by Europeans. Difficulties were at first experienced. Some of the first agents died, and others were killed, but the mission has now fairly established itself, and has connected with it a small steamer, the *Ellangowan*, the gift of Miss Baxter of Dundee.

34. JOHN WILLIAMS was the chief agent in spreading Christianity among these islands, in the earlier years of its progress. He was originally an ironmonger, but offered himself as a missionary to the L. M. S., and was settled at Raiatea in 1817, when he was only twenty-one years of age. He instructed the natives there in many arts, and set himself to develop their missionary activity. He went many voyages to islands not hitherto visited, and settled native evangelists in them. In 1823 he discovered Rarotonga, one of the Hervey group; he found that news of Christianity had already reached it, and the people were prepared to receive the teacher whom he left. When he returned in 1827 he found that idolatry had been wholly abandoned. He intended on this occasion to remain only a month or two, but as no ship appeared to take him off he resolved to build one. He knew little of ship building, he had scarcely any tools to work with, and no one to help him but the natives; yet he succeeded in about three months in completing a vessel between seventy and eighty tons burden, which he called the *Messenger of Peace*. This vessel he used for some

years in going on his evangelistic voyages among the islands. He visited England in 1834, and by his speeches, and the publication of his narrative of missionary enterprise, did a great deal to revive interest in missions. He returned to the South Seas in 1838, and in the following year went to introduce the Gospel to the New Hebrides. He landed at Erromanga, with Mr Harris, another missionary, when they were suddenly attacked and murdered by the natives.

II.—*American Mission.*

35. MISSION TO THE HAWAIIAN OR SANDWICH ISLANDS. One morning in the year 1809 in the town of New Haven in Connecticut, a coloured youth was found by the Rev. E. W. Dwight, weeping at the gate of the College. On enquiring as to the cause, he learned that he was weeping because there was no one to instruct him. His name was Aboodiah, he was a native of Hawaii and had come to America on board a vessel. He was distressed at himself and his fellow-countrymen being without the means of knowledge. This led to interest being taken in him and in other Hawaiian youths, who had found their way to America, and ultimately to a mission being sent to the Hawaiian Islands by the American Board in 1819. These islands are the most northerly of the Pacific groups and are larger than those to the south. The first missionary band, consisting of seven Americans with their wives and three Hawaiians, led by Messrs BINGHAM and THURSTON, ordained missionaries, reached Hawaii on 4th April 1820. They expected to see heathen temples standing and idolatrous rites practised, to encounter long opposition, and possibly bloody persecutions, before the Gospel was established. Instead of this the first thing they learned was that idolatry had been abandoned, the temples burned, human sacrifices done away with, the priest-

hood abolished, and the nation was waiting for a religion. This was not owing to any influence having reached this group from Tahiti, but owing to impatience of the yoke of idolatry itself. The most marked feature of Hawaiian idolatry was the system of *tabu*. This consisted in declaring certain places, persons, and things sacred, so that they must not be approached; certain days sacred so that no work must be done on them. This had been carried to such a length that the chiefs had risen up against it and rejected the whole system. Christianity had thus free scope from the beginning, and spread rapidly among the islands. The chief opposition came from unprincipled traders, who found that the missionary influence restricted the license they had previously enjoyed. By 1848, in these islands, the constitution, laws, institutions, and religious profession were as decidedly Christian as in many of the older nations of Christendom. Measures were then begun for withdrawing the American missionaries, and in 1873 the Hawaiian churches became independent, bearing all expenses except those of the few American missionaries that might still remain. In 1870 the membership of these churches amounted to about 15,000, raising nearly £5000 for home work and £1300 for foreign missions.

36. HAWAIIAN MISSIONS. As early as 1852 the Hawaiian churches began foreign missions of their own. One mission was to the Sawaori race, that to the Marquesas,—a very difficult field owing to the numerous divisions of the people and their hostility to one another, and one in which results have been therefore small. The other missions have been to Micronesia, inhabited by the Tarapons. The northern islands of the Gilbert group, the Marshall, and the Caroline Islands, have been occupied by Hawaiian and American missionaries. The progress in the Marshall Islands has not been so great; in the other groups it has been very encouraging, but much yet

remains to be done. A mission ship called the *Morning Star* makes the round of the islands every year.

III.—*Wesleyan Missions.*

37. **TONGA MISSION.** The Tonga or Friendly Islands, the first mission to which has been already noticed (§ 28, 29), were occupied in 1822 by the Wesleyan Missionary Society, and though at first there were dangers and difficulties to be met, steady progress was made from the beginning. It was somewhat retarded by wars between the idolatrous and Christian party, which had not the same decisive result as in Tahiti. At a critical period in the history of the mission, Taufuahau, king of a number of the islands, whose sway ultimately extended over the whole group, was converted. At his baptism he took the name of King George. While in the church claiming no higher position than any other member, he has by his character and influence done a great deal to promote Christianity. He gave his subjects a constitution based on Christian principles. The Tonga Islands are now Christian. There are more than 8000 church members, and after paying their own expenses, they contribute upwards of £2000 to the Australasian Conference.

38. **THE FIJI ISLANDS** are not far from the Tonga Islands, but the inhabitants are of the Papuan race, and were noted for their cannibalism. This was more or less practised in all the South Sea Islands, but in Fiji it was interwoven with the whole framework of society, and gave to it and to the religion of the island a hideous repulsiveness. The Wesleyan Mission began here in 1835, Messrs CROSS and CARGILL coming from Tonga, and Mr CALVERT and others from England. The influence of King George of Tonga secured for them a favourable reception, and the first converts were Tongan immigrants. It was probably partly owing to this that,

though the missionaries had often to witness scenes of great barbarity, and were often threatened, none of them became victims of the savages among whom they had taken up their abode. By degrees the Fijians came under the power of the Gospel, till now, out of a population of 120,000, upwards of 100,000 are professing Christians, with upwards of 20,000 church members, and over 40,000 Sunday scholars. In 1874 the islands were ceded to Great Britain, by the chiefs, with the approval of the islanders, and, as a British colony, they have been making rapid progress.

IV.—*Canadian and Scotch Missions.*

39. **THE NEW HEBRIDES**, between Fiji and Australia, have a population of 100,000, the most savage, most superstitious, and most backward of any in the South Seas. Occasional attempts were made, after the martyrdom of Williams, to evangelise them, but the first to settle permanently among them was Dr JOHN GEDDIE, from Nova Scotia, who landed in Aneityum in 1848, and laboured for twenty-four years, when he died at Geelong on his way home. A memorial tablet, in the church at Aneityum, records his work there—"When he landed in 1848 there were no Christians here, when he left in 1872 there were no heathens." The work in these islands is carried on by the Presbyterian Churches of Canada and Australia, and the Free Church of Scotland. They were served by the mission ship belonging to the L. M. S. till 1864, when they acquired a schooner of their own, called the *Day Spring*. One other island, Aniwa, has become professedly Christian, and progress has been made in most of the others.

40. **ERROMANGA**, one of the principal islands in the group, has obtained a sad pre-eminence as a land of martyrs. There the noble Williams, along with his companion Harris, was murdered in 1839 and eaten

by the savages. Their martyrdom attracted to the spot the Rev. G. N. GORDON from Nova Scotia, who landed there in 1857, and with his devoted wife laboured for four years. Then the natives, attributing to their sorceries some calamities which had visited the island, set on them one morning and murdered them both. Their labours, however, had not been in vain. A band of faithful followers gathered their mangled remains and buried them; and some were brave enough next morning to ring the bell and assemble for worship. A brother of Gordon, on receiving the news of his death, devoted himself to the work in which he had fallen, and went to Erromanga in 1864, as soon as he had completed his studies. There he laboured till 1872, when he was murdered in circumstances similar to his brother. In the same year another labourer, Rev. H. A. ROBERTSON, from the same country, stepped into the breach and carried on the work in which the two Gordons had fallen. He has been permitted to labour since. A small Christian church has been gathered, and, though the progress is slow, we have reason to hope that ere long the fruit of the martyrs' deaths will appear in the entire conquest of Erromanga for Christ.

V.—*Episcopal Mission.*

41. THE MELANESIAN MISSION. Melanesia is the name given to the New Hebrides, Banks Islands, and others to the east of Australia. Dr SELWYN, afterwards Bishop of Lichfield, when Bishop of New Zealand, laboured earnestly for the evangelization of these islands. He made several voyages among them, and succeeded in inducing many of the natives to go to New Zealand to be instructed, that they might return and teach their fellow-countrymen. In 1855 he was joined by COLERIDGE PATTESON, who, in 1851, was consecrated Bishop of Melanesia, and laboured for the islands with an apostolic devo-

tion which cost him his life. As the southern islands were occupied by the Presbyterian missionaries, he confined his labours to the northern groups. Norfolk Island was made the headquarters of the mission. There a training institution was established, and young natives were brought from the various islands to be trained as teachers and evangelists. Patteson sailed about among the islands, seeking to induce promising youths to accompany him, taking them back when they had been trained, placing them and superintending their work. Unfortunately, European traders visited the same islands, kidnapping the natives, and treating them often with a barbarity worse than that of savages. Bishop Patteson saw the danger thus caused to his work ; but he continued unflinchingly at his post till, in 1871, he was murdered while endeavouring to open communication with the natives of the island of Mukapa, which had been shortly before visited by a kidnapping ship. Shortly after, Commodore Goodenough was murdered by the natives of the same island.

In 1877, J. R. SELWYN, son of the pioneer bishop, was consecrated Bishop of Melanesia, and the work continues to be conducted on the same lines. It is a kind of work slower in producing fruit, and though there have been encouraging signs, no very marked or extensive results seem yet to have been attained.

42. SUMMARY. Looking over the whole of Polynesia we see that in the principal groups Christianity has definitely triumphed. In the Society, Austral, Cook, Samoan, Tokelan, Hawaiian, Ellice, Tonga, Fiji, Loyalty, and some isolated islands, idolatry has disappeared. Nearly all the other groups have been entered, and in some Christianity has made great progress. Following in the train of Christianity, civilization has spread, and the moral character of the islanders has been raised. The Bible has been translated into most of the languages, and a Christian literature introduced. The native

churches are in many cases self-supporting, and are contributing for the spread of the Gospel. Much remains to be done, and many obstacles still stand in the way. Godless Europeans, trading among the islands, are doing much to neutralize the power of the Gospel. The political action of the French, supporting the operations of Roman Catholic priests, is likewise a disturbing element. But the results attained in Polynesia bear witness to the power of the Gospel, and give earnest of like success in wider fields.

CHAPTER IV.

AFRICA, THE WEST INDIES, AND MADAGASCAR.

43. AFRICA AND THE AFRICANS. Africa, the second continent of the world in extent, and the third in population, is about four thousand miles in length, north and south, and about the same at its greatest breadth. The northern and southern portions enjoy a temperate climate, but the greater part of it lies within the Torrid Zone. The interior, which was long supposed to consist of sandy deserts, has been found to possess large fertile districts, with high hills, wide lakes, and great rivers. The population is estimated at upwards of two hundred millions. Christian churches were early planted along the northern coast, but these soon succumbed to Mahomedanism, which is now the dominant religion there. The greater part of Central Africa is inhabited by the negroes, a black race in a low stage of civilisation, with a fetish religion darkened by cruel customs, who, from early ages, have been enslaved by other races. After the discovery of the New World, great numbers were carried thither as slaves, and it was there that the Gospel was first

brought to the African race. The negroes in North America have been evangelized by the churches there. We shall look at missions to the rest of this race and to other races of Africa in the following order—1st, Missions to those once slaves in the West Indies; 2d, those to the West Coast of Africa, springing from work among the slaves; 3d, those starting from the Cape of Good Hope as a base; 4th, those to Central Africa, following on geographical exploration; 5th, those to Madagascar.

I.—*West Indies.*

44. THE WEST INDIES is the name given to islands between North and South America. With them are usually associated British, Dutch, and French Guiana, on the northern coast of South America. The original inhabitants have almost entirely disappeared; the bulk of the population consists of negroes, descendants of African slaves. Hayti is independent, and Roman Catholic; Cuba and Porto Rica belong to Spain; Martinique, Guadeloupe, and French Guiana to France; the rest of the islands to Protestant nations.

45. The first mission to the negroes was that of the Moravian Brethren. What led to its being undertaken has already been related (§ 13). The two brethren, Dober and Nitschman, started from Herrnhut on foot, prepared if need be to go into slavery that they might preach the Gospel to the slaves. From Copenhagen they got a passage to St Thomas, which they reached in 1733. They first sought out the sister of Anthony (see § 13), and found her living as a slave on a plantation along with her husband. They delivered to her a letter from her brother, and at her request opened and read it. In it occurred the quotation, John xvii. 3, from which they preached the Gospel to the slaves who had gathered. The negroes understood enough to make them clap their hands with joy. They had

up to that time supposed that all the good things were for the white people alone, and could hardly believe that the same salvation was offered them. Such was the first breaking of light for the children of the dark continent.

The two brethren supported themselves by their own labour. They were soon called back to Europe, but others took their place ; the work made progress, and many negroes were baptised. This roused the opposition of the planters ; the missionaries were thrown into prison, but were shortly after released, and continued their work, extending it to the other islands. Its good effects came to be recognised by the planters, and it was remarked that a Moravian negro had a higher market value than another.

46. Other churches came to work along with the Moravians. The origin of the Wesleyan Missions to the West Indies has already been mentioned (§ 17). The Baptists were next in the field. The first labourers were MOSES BAKER and GEORGE LIELE, emancipated American slaves, who laboured as evangelists in Jamaica unconnected with any society. The Rev. Mr ROWE, the first missionary sent out by the society, landed in Jamaica in 1813. The L. M. S. began a mission to British Guiana in 1807. The Scottish Missionary Society, in 1824, sent out GEORGE BLYTH, who had previously laboured in Russia, and he was soon followed by others.

47. **SLAVERY** was for a long time the chief difficulty in the way of the Gospel. The slaves were willing to hear, but the planters and white population generally were hostile, and subjected the missionaries to persecution, especially when they were suspected of helping the oppressed negroes. Whenever the slaves rose in rebellion, the missionaries were accused of fomenting it. Mob law was brought into play. Missionaries were tarred and feathered, others hung in chains, others driven from their homes, and their chapels destroyed. Mr SMITH, a missionary of

the L. M. S. in Demerara, a friend of the negroes, but one who had always sought to restrain their violence, was arrested in 1823 on a charge of inciting to rebellion, tried with a mockery of justice, and sentenced to be hanged. Succumbing to ill health and cruel treatment, he died before the sentence was carried into effect. His body was ignominiously buried next morning, and his widow was refused permission to pay the last rites. This precipitated the downfall of slavery. Henry Brougham brought the case before the House of Commons, and though his motion for an inquiry was lost, the country was fairly roused. "The missionary's case" became one of the watchwords at next Parliamentary election. At length, in 1833, an act was passed emancipating the slaves, which came into force on 1st August 1834. An outbreak on the part of the negroes was feared, but instead of this they crowded to their churches and chapels, and spent the day in thanksgiving.

48. Since then progress has been made by all the churches. The Moravians have about 150 missionaries with 60,000 negroes under their care. The Wesleyans have six circuits, with upwards of 300 churches and stations, 100 missionaries and assistants, besides paid catechists and unpaid local preachers. They are mostly self-supporting. The Baptists have 77 churches, and 20,000 church members, independent of the home church. The United Presbyterians have a synod divided into four presbyteries, with a theological hall, 47 churches, and about 9000 church members, largely self-supporting. The Congregationalists have 70 chapels and stations, and upwards of 4000 members. The West Indies are now Christian, in the sense of Christianity being the only religion professed. The character of the Christianity is still low. The effect of ages of idolatry and subsequent slavery has not yet been eradicated, but Christianity is gradually telling on the people, improving their morality, and raising them in the social scale.

II.—*Western Africa.*

49. Western Africa was the principal seat of the slave trade, which led to the establishment of missions there early in this century. In 1797, a London company, called the African Company, purchased a peninsula, called *Sierra Leone*, for the purpose of settling emancipated negroes who had served in British ships of war. In 1808 this became a colony under the rule of the British Crown, and has since served as an asylum for negroes who have been rescued from slavery. The American Colonization Society, formed mainly by the exertions of S. J. Mills (§ 21), resolved to purchase land in Africa to provide a home for slaves who might be liberated in America. Mills died while on the way to look out for a suitable spot, but others took up the work, and the result was the formation of the negro republic of *Liberia*, with a coast line of about 600 miles stretching eastward from Sierra Leone. It was declared independent in 1847. These two colonies, formed, one under English, the other under American, auspices, have been the chief centres of work in Western Africa.

50. **SIERRA LEONE MISSIONS.** Missions were begun in Sierra Leone itself in 1816, by W. A. B. JOHNSON, an agent of the C. M. S. The work was at first very discouraging, but ere long, consciences were reached, and multitudes awakened. This change produced a change in outward appearance, and the Colony became a civilized State. A bishopric was established in 1851, and in 1862 the native church was organized on an independent basis. It is now self-supporting, and has begun missions of its own to Rio Pongas in the north.

The Yoruba Mission, a thousand miles east of Sierra Leone, is one of the principal offshoots of the mission there. One of its chief agents was SAMUEL CROWTHER, a native of Abeokuta, a town in that

country. When a boy he was carried off as a slave, rescued by a British cruiser, educated first at Sierra Leone, then in England, and at the close of his course of study ordained by the Bishop of London as a missionary to Sierra Leone. In 1846 he returned to Abeokuta, where, after a separation of twenty-five years, he again met his mother. Two years later he had the joy of receiving her along with four others as the first converts of the mission there. The number soon increased; the Christians had to suffer severe persecutions, but the mission continues to prosper. It has now nine stations, with five European and ten native missionaries, and 7000 adherents. The *Niger* Mission was begun in 1837, when Crowther accompanied the third of a series of expeditions sent up that great river by the British Government with a view of stopping the slave trade. The steamer was wrecked 400 miles up the river, and he was detained in the district eighteen months, during which time he laid the foundation of the mission. In succeeding visits he established various stations, and in 1864 he was consecrated Bishop of the Niger.

Wesleyan Missions have been established in Sierra Leone and Yoruba, and also on the Gold Coast and Gambia. In all, this society has along the coast 107 chapels, and about three times that number of preaching stations, attended by about 13,300 members ministered to by 40 missionaries, European and native, and 32 catechists. They are also carrying on a vigorous educational work, having 160 paid teachers and 6000 day scholars.

51. **LIBERIAN MISSIONS** have naturally been undertaken by the American Churches. The first in the field, and now the most numerous, was the Baptist Mission, which owed its origin to LOT CARY. Born in slavery, he purchased his own freedom, and ultimately became pastor of a Baptist Church in Richmond. By great exertions he succeeded in

forming an African Missionary Society, by which he and another colleague were sent to Liberia in 1821. The Methodist Episcopal Church began a mission in 1833, which has now one foreign missionary and twenty-one native ordained preachers. The Episcopal Church has also a mission, with one bishop and fourteen clergy, of whom two are white. The Presbyterian Church (1842), has three American missionaries and six native helpers. These missions were chiefly among the colonists from America, who are nearly all nominally Christian. Two important offshoots from the Presbyterian Mission are those to *Gaboon* and *Corsico*, a little north of the equator. The latter place is an island twenty miles from the land, considered a good basis from which to evangelize the tribes along the coast. Both of these missions are considerably embarrassed by the presence of an active Romish Mission, begun consequent on the occupation of the Gaboon by the French. Many missionaries have succumbed to the climate. There are now five American and seven native agents engaged, and about 400 natives have been gathered into Church membership.

52. The **OLD CALABAR MISSION** originated with the presbytery of Jamaica. The negroes who had there been brought to the truth expressed a desire to send it to the land whence they had come. The presbytery resolved to begin a mission, and fixed on Old Calabar, from whose chiefs they had received a request for teachers. The mission was finally taken up by the United Presbyterian Church of Scotland. HOPE M. WADDELL, from the Jamaica Mission, with a band of workers, entered the Old Calabar River in 1846, and was cordially welcomed by the kings and chiefs of Duke Town and Creek Town. The mission has proved fatal to many European labourers, but progress has been made. A presbytery was constituted in 1858, having five European and two native missionaries, five congregations with about twenty

out-stations, and about two hundred full members. In all the towns occupied by the mission, Sabbath observance has been established; human sacrifices, the murder of twin children, trial by the poison bean, and other heathen practices, have been entirely abolished. The Bible, Pilgrim's Progress, and other books have been translated into Efik. A mission to the CAMEROONS, a little south of Old Calabar, was established in 1845 by the Baptist Missionary Society. The New Testament has been translated into the language of the Isubus and Dualas, the two principal tribes. Here, too, there is the record of heavy loss to European life, of slow but steady progress. About two hundred members are gathered in at ten stations.

53. Reviewing the missions to West Africa, we see rewards of sacrifice and patience that may well encourage the Church to persevere. No missions have been marked by more terrible loss of life—the Coast is called the White Man's Grave. But fast as labourers have fallen, others have stepped into their place. The standard of the Cross has been raised in two hundred central stations. Twenty dialects have been reduced to writing, and the Bible, in whole or in part, has been translated into them; and though only a fringe of the great population has been touched, thirty thousand negroes have been gathered into full communion with the Church.

III.—*South Africa.*

54. SOUTH AFRICA, stretching from Cape Fria and the Zambesi to the Cape of Good Hope, is inhabited by tribes quite different from those of the Western Coast. The Kafirs or *Bantus* are the most numerous, numbering in all their various subdivisions about three millions. They are intelligent, brave, and capable of civilization. In religion they are the most materialistic savages that have been discovered, which has probably led to the name Kafir

(infidel) being applied to them by the Arabs. They believe in witchcraft, and their moral character is low. The *Hottentots*, fewer in number than the Bantus, smaller in stature, milder in disposition, and not so intelligent, yet evince considerable mental capacity, and are in much the same religious condition. The *Bushmen* are still smaller, and less capable of civilization—picture drawing being their only art, and an art possessed by them alone of African tribes. There are traces of sun worship among them, and they have dim notions of a deity.

The Cape of Good Hope was discovered by the Portuguese in 1486, occupied by the Dutch in the middle of the seventeenth century, and conquered by the English in 1806. As the climate is temperate, European immigrants have settled in considerable numbers. The Dutch or Boers form a large proportion of the population, and have founded two Independent Republics to the north—Orange Free State and Transvaal. A bad feature in their character has been the denial of all rights to the darker races. Cape Colony and Natal, on the eastern coast, belong to the *English*, and they exercise a suzerainty over a large tract, inhabited chiefly by native tribes. The European population of South Africa is about 300,000. The same circumstances which have led European emigrants to South Africa have made it a good field for Christian missions—no less than fifteen societies, representing eight different nationalities, being at work.

55. The MORAVIANS were the first to enter. GEORGE SCHMIDT went from Holland to the Cape of Good Hope in 1737, to begin work among the *Hottentots* at Gnadenthal, 120 miles from Cape Town. Owing to the opposition of the Boers he was obliged to return to Europe in 1744, leaving a congregation of about fifty, who continued to meet and read a Dutch Bible which he had given them. In 1787, some of the Brethren, landing at Cape Town

on their way to India, saw an old Hottentot woman who had the Bible, and who entreated that the mission should be resumed. This led to communications with Holland, and to permission being granted to re-establish the mission. In 1792 three artizans went to re-commence it. From the first their work among the Hottentots was successful. They have extended it among the Kafirs to the east, and established churches in face of attacks from heathen tribes. A Kafir woman, baptized by the name of Wilhelmina Stompjes, did a great deal for the spread of the Gospel. Her word had such weight, even with the chiefs, that they were often swayed by it, and consulted on critical occasions the lowly maiden in the missionary's house.

56. Of other churches some work through the colonial population. The *Dutch* Church, the oldest of the Colonial Churches, had not its missionary spirit fairly awakened till 1848, when the Synod took missions to the natives in hand. No distinction is drawn in the returns between European and native adherents ; the latter are estimated at 26,000, of whom 4500 are communicants. The *Wesleyans* entered the colony in 1814, and have now a number of stations all round the coast, attended by Europeans and natives alike, in which upwards of £50,000 are raised for church and mission purposes. Their only exclusively mission work is that in Transvaal and Swatziiland, where they have sixteen principal stations and forty out-stations, attended by 11,000 adherents and about 700 church members. The S. P. G. began work in 1838, after the appointment of Dr Gray as Bishop of Cape Town. His ability and devotion led to its rapid extension. About a hundred stations are occupied by the society, divided into five dioceses. The native adherents are estimated at 16,000, about a fourth being communicants.

57. The L. M. S. has led the centre of the advance

of the missionary army into South Africa. Dr J. P. VANDERKEMP, successively cavalry officer, physician, and missionary, began work along with three others at the close of last century. Subsequently Dr PHILIP did much to improve the condition of the natives, and to stimulate mission work. The chief name in connection with the society is that of ROBERT MOFFAT. Born in 1795 at Ormiston, near Haddington, bred a gardener, his attention was turned to missions by seeing a placard announcing a missionary meeting in Warrington, near which he was working. He offered himself to the L. M. S. ; was, after training, ordained along with John Williams and seven others, in October 1816, and sailed thereafter for South Africa, to which he had been appointed. He first settled in Namaqualand among a Hottentot tribe, under a chief called Africaner, a successful marauder, a terror to natives and colonists alike. He was the means of bringing him under the influence of the gospel, and his changed life convinced many, who had never believed in them before, of the efficacy of Christian missions. In 1821 Moffat went with his wife, a most efficient helper and counsellor, to labour among the Bechuanas. Soon thereafter, on the occasion of a severe drought, the tribe, on the advice of the rain-makers, resolved to expel the missionaries. The chief went with twelve followers to the mission house to carry out the resolution. Moffat went to meet them, while his wife with her first-born child in her arms, and Mr Hamilton, the father of the mission, were standing at the door. He bared his breast and said, "If you will, drive your spears into my breast, and then my companions will know that it is time to leave." The chief, turning to his followers, said, "These men must have in them something of immortality." They were subdued, and the missionaries remained. Still Moffat was inclined to be despondent from his want of success, when his wife said to him, "The gospel has

not yet been preached to them in the tongue in which they were born." From that hour he set himself resolutely to learn their language. Soon conversions began to take place, and invitations came from the interior for a visit from him. He translated the New Testament into the Sechuana tongue, the first foundation of its literature. When Kuruman station, at which he resided, was laid out, he had to act as land surveyor and architect, quarrier of stones and hewer of timber. He paid a visit to England in 1840, and came home finally in 1870. His wife died in 1871, and he in 1883.

The L. M. S. has continued to push northward, and older stations in the colony and Griqualand have been left to their own resources. They have now two stations in Kafirland and eight among the Bechuanas, at four of which there is a Christian community of 5000, a church membership of 1600, and 1200 children attending schools.

58. While the L. M. S. has led the centre of the missionary advance through Griqualand and Bechuanaland on to the Zambesi, the *Rhenish* mission has led the left wing along the west coast. The society entered this field by advice of Dr Philip in 1828. Its agents laboured first among the Hottentots in Cape Colony. The opposition of the Boers drew out the self help of the natives, and they have now ten stations in the Colony almost self supporting. They have pushed on to great Namaqualand, a barren land stretching 400 miles along the coast, lately annexed by Germany. Here several barbarous tribes are being evangelized and civilized; and eleven stations have been established with 5000 church members. The mission has extended into Hereroland, inhabited by a hardy race of Bantus, among whom they have three stations with 1300 members, contributing in one year £1040. Altogether this mission has now 15,000 members, drawn chiefly from the most degraded races. North of them in

Ovampoland the missionary society of Finland has lately begun work and has sent out ten agents.

59. Turning to the east, the oldest missions are those of the *Free and United Presbyterian Churches* of Scotland. They originated with the Glasgow Missionary Society, which sent out its first agents in 1821. The Rev. JOHN ROSS went in 1823, and continued fifty-five years at the work without once visiting his native land. In 1837, in consequence of the Voluntary controversy, the present division took place, which is now happily in a fair way to be healed. These missions are chiefly in British Kaffraria and Kafirland, and have suffered greatly from wars. The F. C. have now nine stations, besides three in Natal, with a membership of upwards of 2000. At Lovedale is a seminary opened in 1841 by Mr GOWAN, and carried on since 1870 by Dr JAMES STEWART. Instruction in industrial arts, as well as higher education, is given, and several native pastors have been trained. A similar institution has been opened among the Fingoes at Blythswood beyond the Kei, at their own request; and they subscribed £4000 in aid of its erection. The total number of scholars connected with this mission is 2647. The first missionary of the U. P. C. was the Rev. WILLIAM CHALMERS, who went in 1827, and died after twenty years' labour. The mission, though greatly hindered by wars, has now grown to have eight stations, with a membership of about 1650, and about 900 pupils at day schools. Connected with this mission was TIYO SOGA, the first fully educated ordained Kafir missionary. He was educated first by Mr Chalmers, then at Glasgow. He took a complete theological course "to learn better how to preach Christ as his *known* Saviour to his heathen countrymen who *know Him not.*" He was ordained in Glasgow in 1856, and returned to his native land. Among other work he translated the Pilgrim's Progress into Kafir, and assisted in

translating the Bible. He died in 1871, aged forty-two, lamented by all who desire the welfare of the Kafirs.

60. The mission of the *American Board* in Natal began in 1835, when six missionaries settled there. At first the progress was slow, owing to wars between the Boers and natives. In 1843, Natal became an English colony, and since then the mission has made steady progress. It has now 9 stations, 13 out-stations, and 16 churches, with a total membership of 645. Besides 11 missionaries, there are 3 native pastors, and 45 native preachers. The translation of the whole Bible into the Zulu language has been completed—a work which will meet the wants, not only of Natal, but of the Zulu speaking tribes as far as the Zambesi.

61. The *French Missionary Society* began a mission in 1829, Dr CASSILIS being one of its first missionaries. After working some time near Karuman, the missionaries accepted an invitation of Moshesh, the enlightened chief of the Basutos. For some years they laboured peaceably, but a war broke out between Moshesh and the British, with results not very creditable to the latter, though, in the end, the Basutos had to submit. Thereafter the Boers of the Free Orange State did all they could to break up the mission, till the missionaries induced Moshesh to place himself under British protection, since which time steady progress has been made. Moshesh died in 1870. Though never baptized, he accepted Christianity as his faith, and secured its establishment among his tribe. The mission has now 14 stations, 66 out-stations, about 3500 church members, and 20,000 adherents. It has schools of a high order, with 3000 scholars. Following in the train of Christianity, commerce has spread; the Basutos import yearly £150,000 of European goods. The mission is now being extended to the banks of the Zambesi. Closely connected with this mission is

that of the Free Church of the *Canton de Vaud*. Its agents at first laboured along with the French missionaries, but in 1875 they founded a new mission among the Amatonga Kafirs near Delagoa Bay, appropriately called Valdezia. Notwithstanding various hindrances, much progress has been made, and many have accepted the Gospel.

62. The *Berlin* Mission began in 1834. It has done good work in British Kaffraria, chiefly among German colonists, also in Natal, the Orange Free State, and especially the Transvaal. It has in all thirty-seven stations, in which 7500 have been gathered into church membership. Settling the converts in civilised communities and the establishment of good schools are the characteristics of this mission. The *Norwegian* Mission to the Zulus began in 1842, but in 1865 most of its agents left for Madagascar. The *Hermannsburg* Mission began in Natal in 1856, and has since spread into Transvaal and Zululand. It has now 40 stations and upwards of 4000 converts. It is in its character largely industrial and agricultural.

Thus the small missionary army is pressing into the centre of Africa in various lines. They have been hindered by war; the colonists themselves, especially the Boers, have at times opposed the work as bitterly as the heathen themselves. But tangible results have been obtained. About 180,000 of the natives are now directly under Christian influence. This has been accompanied with education, civilisation, and distinct progress towards self-support in the native churches.

IV.—*Central Africa.*

63. Advancing from South Africa one great missionary traveller has been the means of throwing open nearly all the centre of the continent to Christian missions. DAVID LIVINGSTONE was born at Blan-

tyre on March 19, 1813, of parents of the working class. Early brought under serious impressions, he resolved to become a missionary—educated himself under great difficulties, and completed his curriculum in Arts, Medicine, and Divinity. Meeting Moffat, he resolved to go to South Africa, and was sent thither by the L. M. S. in 1840. He went first to Kuruman, but ere long he moved on to Kolobeng. In 1849 he pushed north across the Kulhari desert, and after two months of great hardship discovered Lake Ngami. The people, called the Makololo, received him very cordially. He determined to try to find a way to the sea for them, and so open up Central Africa to commerce and Christianity. He accordingly returned, went to Cape Town in 1852, and sent home his wife—a daughter of Moffat's—and family. Returning to Kolobeng, he found it had been destroyed and plundered by the Boers. He then went to Linyanti, the capital of the Makololo, and started thence for the west coast with twenty-seven men.

On starting, he wrote to his brother, commending his wife and little girl to his care, being resolved to succeed or perish in the attempt. He felt rather glad that the Boers, by taking possession of all his goods, had saved him the trouble of making a will. Only sustained by such a spirit could he have accomplished the work before him. Weakened by repeated attacks of fever, exposed to innumerable hardships, he persevered till after six months he reached Loando on the coast. After remaining there for some time, he returned by Linyanti to the east coast, reaching Quillimane on May 26, 1856. By his four years' travelling in the centre of Africa, he had shown that it was possible to live in it, that there were in it comparatively healthy highlands. He returned to England, published his travels, and by his presence awoke great interest in the dark continent. He returned to Africa in 1858 at the head of a Government expedition, when he discovered Lake Nyassa.

But Mrs Livingstone died at Shapunja on the Zambezi, and so many disasters befell the expedition that the Government at last withdrew it. Livingstone went home in 1864, and returned in 1866 to try further to open up its interior. He was shortly after deserted by some of his attendants, who brought to the coast a report of his death. A long period of suspense followed till, in 1871, Mr Stanley, of the *New York Herald*, found him at Ujiji on Lake Tanganyika, in a state of great destitution. Being amply relieved by Stanley, he resolved to start afresh to discover the watershed of the continent. But illness overcame him, and at Ilala, on the banks of Lake Bangweola, on the morning of May 1, 1873, he was found kneeling by his bedside, dead. His faithful attendants buried his heart and viscera, brought his remains to the seaside, and thence to England, where they were buried in Westminster Abbey on April 18, 1874, amid the mourning of a nation.

64. Livingstone was throughout faithful to the missionary idea, and no less than eight missions to Central Africa have resulted from his work. The first of these was the *Universities' Mission*, undertaken consequently on a speech from Livingstone at Cambridge on his first visit home. Bishop MACKENZIE, at the head of a band of three ordained missionaries and some artisans proceeded in 1860 to the Shire Valley, and founded the first settlement at Magomero, on the highlands to the east. The prospects were at first encouraging, but Bishop Mackenzie, when on a tour, succumbed to fever, and was buried by his companion, Mr Burrup, in a secluded spot, on which a cross has since been erected—another missionary milestone. Burrup returned to Magomero, where he expired a few weeks after. Quarrels broke out among the tribes in which the missionaries became involved, and sickness further weakened them. The Shire Valley was abandoned, and Bishop Tozer, who succeeded Mackenzie, settled

at Zanzibar, a town of 100,000 inhabitants, on an island 20 miles from the mainland, as the best point from which ultimately to reach the centre of the continent. The slave trade in this port was abolished by treaty concluded through the agency of Sir Bartle Frere with the Sultan, and a church, school, and hospital now occupy the place of the slave market.

65. The *Livingstonia Mission* of the F. C. of Scotland was the next undertaken. It was definitely begun in 1874, and Lake Nyassa was fixed on as the base of operations. The expedition was led by Commander YOUNG of the R.N. ; Dr ROBERT LAWS, an ordained medical missionary of the U. P. C., was appointed first missionary, along with several artizans, and a pioneer missionary of the E. C. accompanied the expedition—the three great sections of the Scottish Church thus uniting in the first effort to evangelise Central Africa. A small steamer, called the *Ilala*, was sent out in pieces, was put together at the mouth of the Zambesi, steamed up that stream and the Shire as far as the Murchison Cataracts, when it was taken to pieces, carried by natives to the Upper Shire, and put together again, not a single bolt being wanting. It then steamed with the mission party on board to Lake Nyassa, where it still plies. A station was founded at Cape Maclear, near the south of the lake, but as this was found not to be healthy it was changed to Bandawe, about half-way up the west side. Dr BLACK, who went out in 1876, soon fell a victim to the climate, as did also Mr STEWART, the civil engineer, in 1882. Dr Laws has been spared to establish the mission, gather in the first fruits, and translate the New Testament into the language of the Lake people. The mission of the E. C. was settled at *Blantyre*, a healthy terrace to the east of the Shire, about 8000 feet above the sea. Connected with the station is a farm of about 60 acres, on which nearly 500 natives

are employed. The mission has had many troubles, in the beginning of its history, owing to complications with the natives, but these have been got over, and there is prospect of steady work. A commercial company, called the African Lakes' Company, has been formed, mainly to attend to the commercial and transit business involved in such a mission, leaving the missionaries to devote themselves to the work of evangelization. The Universities' Mission have occupied afresh the east side of the Lake Nyassa, and have a steamer of their own.

66. The *Nyanza* mission was undertaken by the C. M. S. in consequence of a letter from Mr Stanley, telling of the desire of Mtesa, king of Ugandu, to the north of the large lake Victoria Nyanza, for Christian teachers. Liberal support was offered, and the first mission party of four agents started from Zanzibar in June 1876, followed by others. The first station was established at Mpwapwa, about 230 miles inland, as a midway station. Two stations were subsequently established on Lake Nyanza, one at Ugandu in the north, and the other at Ukerewê, a large island in the south. In consequence of a quarrel between the chief and an Arab trader, in which the mission party became involved, they were attacked and speared by the natives. In the following year another missionary was murdered on his way up from Zanzibar. Three of the agents, including Dr Smith, the first medical missionary, fell victims to disease in the first three months. Notwithstanding these trials, the mission has been vigorously prosecuted. Three stations have been established in the Usagara country, on the way from the coast; one has been established at Msalala in the south of the Lake, and another at Rugula in the north. Thirteen missionaries labour at these stations, one of whom, Mr HANNINGTON, has been consecrated bishop of equatorial and central Africa. About seventy converts have already been gathered in, one of them being a daughter of King Mtesa.

This society has also a mission in the east coast of Africa at *Mombasa*, an island about 100 miles north of Zanzibar, begun in 1843 by Dr KRAPP, and carried on by him and Mr REBMANN for many years. They made several inland journeys, and did much pioneering work. There are now four stations connected with this mission, conducted by six missionaries with a Christian community of 850, and upwards of 100 communicants. A steamer called the *Henry Wright* has been sent out to facilitate the work.

67. Lake *Tanganyika* is another large lake between Nyassa and Nyanza. A mission to it was resolved on by the L. M. S. in 1877. The advance to the Lake took much longer than was expected, and it was not till August 1878 that the mission party reached Ujiji. The leader, J. B. THOMSON, died shortly after arriving, and two others had to leave. Dr MULLENS, the able and accomplished secretary of the society, while leading a fresh party to the field, died on his way thither. Since then the mission has lost more of its agents by death, but that has not deterred others from taking their place, and the mission is now established: three stations being occupied on the Lake and one at Urambo on the way thither. A steel launch called the *Morning Star* has been sent out and begun to ply on the Lake, and since then a steamer called the *Good News* has been sent out by the Nyassa route.

68. CONGO MISSIONS. From Tanganyika a river issues called the Lualaba. Stanley traced the course of this stream in canoes, sailing down 1400 miles that had never been traversed by a European before. When he came to a reach called Stanley Pool he found that he could navigate no longer. The stream there contracts from a width of ten miles into an impetuous torrent of a few hundred yards in width, and in a series of rapids descends to the lower Congo. It was thus shown that the Congo issued from Tanganyika, and with its tributaries drained a

basin of upwards of a million square miles with a population of 40,000,000 into the midst of which it offered a clear water-way above Stanley Pool. An international association under the presidency of the King of Belgium has been formed for the opening up of the Congo to trade and to civilization, and for the suppression of the slave trade.

The first to take advantage of this opening was the *East London Institute*, under the presidency of H. Grattan Guinness. The first missionaries were sent out in 1878, and about fifty in all have been sent out, but ten of these have lost their lives, others have been invalided, so that only half that number are now in the field. A grammar and dictionary of the Congo language have been compiled, Gospel narratives and other books written in it. One steam launch plies on the lower Congo, and another called the *Henry Reid* has been carried in pieces above Stanley Pool to navigate the upper Congo. The mission is now too large to be managed as a department of the Institute, and has been handed over to the American Baptist Missionary Union. The English Baptist Missionary Society, urged and aided by Mr Arthington of Leeds, sent out in 1879 four missionaries followed by others. It has had to endure heavy losses, no less than three missionaries and two artizans having fallen in one year. It has now five stations, manned by twelve missionaries, and a steamer called the *Peace* for service above Stanley Pool.

The American Board, after a careful survey of the fields in Central Africa, resolved to enter the country of Bihe, 250 miles inland, an elevated healthy region inhabited by compact tribes of a comparatively fine race. A station has been established at Bailunda, with eight agents in all. Thus five missions have penetrated Africa from the east and three from the west, the fruit of Livingstone's work.

69. GENERAL REVIEW. Looking at Africa as

a whole; we see that on the western coast and in the south, missions have long been established, are consolidated, and beginning to be self-supporting and aggressive. There are now two on the east coast, eight have penetrated into the centre, and others are preparing to follow. Upwards of 200,000 have been brought into the Christian Church; little more as yet than one in a thousand of the vast population. These successes, too, have been won at a sacrifice of life greater than in any other mission field. But the initial difficulties have been conquered. All Africa is waiting for the Gospel, and if the Church of Christ rises to the occasion and enters in by the door opened, triumphs may be expected of which those already achieved are only the faint forecasts.

V.—*Madagascar.*

70. MADAGASCAR is a large island off the east coast of Africa, 1030 miles long and 360 broad. It is inhabited by several tribes, of which the principal is the Hovas, who inhabit the central provinces. Antananarivo is their capital, and they claim sovereignty over the whole island, though it has never been established over much more than half. The Malagasy, before the coming of the mission, were industrious and semi-civilised, but ignorant and licentious. Their laws were cruel, and slavery prevailed. They had some remains of a spiritual belief, but idolatry had established itself in its most despotic form. Magic power was supposed to be possessed by astrologers, who could determine the destiny of every new born child, and whether it ought to be preserved or destroyed. The poison ordeal was also common.

71. PLANTING OF THE MISSION. Two missionaries of the L. M. S., Messrs JONES and BROWN, with their wives and children, were sent to Tamatave on the coast in 1816, when the first English embassy went. Sickness soon carried off all the party except Mr Jones, who returned sor-

rowing to the Mauritius. In 1820 he again returned to Madagascar, and accompanied the British agent to the capital, where he was well received by the king, Radama, and soon began work with a class of three scholars. Other missionaries and missionary artizans followed. The language was learned and reduced to writing. At that time some Arabs had settled at Antananarivo, and were beginning to write the language in the Arabic character; but the king seeing books printed in the Roman type expressed his greater favour for it, and it thus became the alphabet of the Malagasy language. In 1828 there were thirty-two schools and 4000 scholars connected with the mission. In the same year the king issued a proclamation giving liberty to his subjects to receive baptism and profess Christianity. Soon after he died at the early age of thirty-six, his end being hastened by habits of intemperance which he had learned from Europeans during a visit to Tamatave.

72. HOSTILITY TO THE MISSION. He was succeeded by one of his wives, Ranavalona, who murdered all competitors for the throne. At her coronation she declared her purpose to maintain the authority of the national idols, but she did not forbid teaching, and in 1831 renewed the proclamation of religious liberty. The first Sabbath thereafter, twenty converts were baptized in one place, and the Sabbath following eight in another. The work thereafter made rapid progress, till at last the heathen party were thoroughly alarmed, and by falsely accusing the Christian preachers of teaching treason, succeeded in arousing the vengeance of the queen. She convoked an assembly of the people, expressed her determination to treat as criminals all who refused to worship idols, and required all within a week to tell the authorities whether they had been guilty of listening to Christian teaching. Many half-hearted abandoned Chris-

tianity, but others gave themselves to prayer, and did not falter when they appeared before the judges. Upwards of 400 officers were reduced in rank, 2000 were fined, and warning was given that death or slavery would be the punishment for subsequent offences. The missionaries were ordered to leave the island, but a few were allowed to remain to teach the natives soap making. The respite thus obtained they improved in pressing forward the translation and printing of the Bible in Malagasy, and by the time the last left in 1836 the whole of the New Testament and the greater part of the Old had been printed and put into circulation, and was left to do its work while human agents were driven away.

73. PERSECUTION immediately thereafter burst on the infant church. Some Christians were sold into slavery, chained together by dozens, and sent into the fever districts; others were put to death. There were four special places of martyrdom; Ambohipotsy, where they were speared and thrown to the dogs; Ampamarinana, where they were hung over a precipice by a rope round the waist, asked if they would renounce Christ, and if they refused, the rope being cut, they were dashed to pieces on to the rocks below; Fiadanana, where they were stoned to death; and Faravohitra, where they were burned. The following is an account of an execution at the last named place, literally translated from a native chronicler.

“As they took the four that were to be burned alive to the place of execution, these Christians sang the 90th hymn, beginning, ‘When our hearts are troubled’: each verse ending with, ‘Then remember us.’ Thus they sang on the road. And when they came to Faravohitra, there they burned them, fixed between split spears. And there was a rainbow in the heavens at the time, close to the place of burning. Then they sang in the hymn 158—

‘There is a blessed land, making most happy,
Never shall the rest depart, nor cause of trouble come.’

That was the hymn they sang after they were in the fire. Then they prayed, saying, 'O Lord receive our spirits; for Thy love to us has caused this to come to us. And lay not this sin to their charge.' Thus they prayed as long as they had life. Then they died; but softly, gently. Indeed, gentle was the going forth of their life. And astonished were all the people around that beheld the burning of them there."

74. GROWTH OF THE CHURCH. Notwithstanding this severe persecution, the number of Christians continued to grow. They met at night in appointed places, sometimes on the mountain sides, some even in secret in the capital. There they prayed together, and read those portions of the Bible which they were able to preserve. In one district the only Bible retained by the persecuted Christians was kept for twenty-five years in a cave, which was used as a small-pox hospital, and into which the Government officers would not go. In all their meetings, rolls of members were kept, and losses and additions carefully marked. There was a relaxation of persecution in 1853 when WILLIAM ELLIS, formerly missionary to the South Seas, was sent out by the L. M. S. He paid a visit to the capital in 1856, and found that the heir-apparent was favourable to Christianity, and that there was more liberty for prayer. After his departure persecution broke out again, and did not cease till 1860, when the queen died and was succeeded by her son Radama II. When the missionaries left the island there were about 300 Christians in full communion; upwards of 1600 died in the persecution; and yet there were 740 members and 7000 adherents to welcome them back.

75. RE-ESTABLISHMENT OF THE MISSION. Mr Ellis, at the king's invitation, returned in 1861, and was followed by other missionaries. The four chief places at which the Christians had suffered martyrdom were made over to him by the king, and on them four memorial churches were built at an expense of £12,000 subscribed in England. The

king, who, though favourable to Christians, had not much moral stamina, was murdered in 1862, and his wife Rabodo succeeded. Though a heathen, she allowed complete liberty, and when she died in 1868, her younger sister, Ranavolana II., ascended the throne as a professed Christian. On the 21st February 1869, she and the prime minister, her husband, were publicly baptized by a native pastor. Shortly after, the people of Imerina, the central province, agreed to burn all their idols, and the same day the idols of the palace were burned. Since then steady progress has been made in education and evangelization. There are now connected with the L. M. S., 70 native ordained ministers, 3000 native preachers, 70,000 church members, and 240,000 adherents. There are 800 schools attended by 71,000 scholars.

76. **WORK OF OTHER SOCIETIES.** The C. M. S. established a mission on the East Coast in 1863, in which earnest and successful work was done, but in 1874, in consequence of their disapproval of the action of the S. P. G., and in order to carry out its principle of non-interference with other Protestant work, it withdrew from the island. The S. P. G. began operations in Tamatave in 1864, and in 1874 a Bishop of Madagascar was consecrated and sent to Antantananarivo. Besides evangelistic work it has a college for the training of a native ministry, an hospital, and a printing press. The *Norwegian* Missionary Society sent two missionaries in 1866, and their numbers are now increased to twenty. They have 17 congregations with 1400 church members, and 12,000 adherents. Seven thousand pupils attend their schools. The *Friends* Foreign Mission Association began work in the capital, where, and in the country, they have eight missionaries. They co-operate with the L. M. S., and have charge of one of the city churches, and a district to the south-west.

77. The chief interest of the history of the church

in Madagascar is, that in the absence of European teachers, with no teaching but that of the Word of God, blessed by the Spirit, under the severest persecutions which a mission church has ever had to undergo, sustained by no power but that of God, it established itself firmly in the land. When persecution was removed, the progress was just what might be expected. The centre of the island, and the most powerful tribe, the Hovas, have been gained for Christ; but the greater part of Madagascar has still to be evangelized. French Jesuits found their way into Madagascar in 1862, and by their intrigues have succeeded in embroiling the country with France. As yet the French have not succeeded in doing anything more than occupying some positions along the coast. The missionary work is still going on, and we may hope that the present trials will further consolidate Protestant Christianity in the island.

CHAPTER V.

INDIA AND BURMAH.

I.—*India.*

78. **EXTENT, POPULATION, HISTORY.** India, or Hindustan, is a vast empire in the south of Asia, lying between the Himalayas and the sea. It has an area of about a million and a half of square miles, and a population of about 250 millions. These are divided into several races and kingdoms, all now under the rule or suzerainty of Great Britain. The oldest inhabitants, sometimes called Dravidians, are found chiefly in the south and among the hill tribes. The Aryas, the ancestors of the Hindus proper, and originally of the same stock with Europeans, entered from the north-west, and im-

posed their literature and religion on the country. The Mahommedans invaded the country in the beginning of the eleventh century, and their sway was established over the whole under Akbar in the end of the sixteenth. Last century their empire broke up into a number of states at war with one another. In the midst of the anarchy an English trading company, the East India Company, which had gradually been acquiring territory and political power, pushed its conquest further, and at last became the paramount power throughout India. In 1858, consequently on the revolt of the native army, the government was placed immediately under that of England ; and on January 1, 1877, the Queen of England was proclaimed Empress of India.

79. RELIGIONS. The religion of the aborigines seems to have been fetishism, nature worship, and devil worship ; and about six millions still adhere to it. *Hinduism* has supplanted it throughout nearly all India, and is professed by 190 millions. Originally a system of nature worship, it has developed into pantheistic idolatry ; it has an ancient literature, and is linked with a rigid social system. The Hindus believe the Supreme Spirit to be the only existence : the visible universe they call *Maya*, delusion, a dream. They hold the *transmigration of souls*. The human soul is an emanation from the Supreme Spirit, has already passed through several births, must at death enter another body, of a man or an animal, god or demon, to be rewarded or punished for what it does now, and must continue to pass through hundreds of thousands of births till it is at last absorbed in the Supreme Spirit. One great object of the Hindus is to be delivered from this long chain of births. The easiest way to attain this is *worshipping the gods*, of whom there are said to be 33 crore (330,000,000) in the Hindu pantheon. Vishnu and Shiva are the chief, but there are many popular gods subordinate to them. Wherever

a daub of red paint is put on a stone, it is supposed to be an object of worship. *Caste* is the most peculiar feature of Hindu religion. According to it all professions, trades, and occupations are hereditary, and persons of one trade or occupation will eat and drink only with those of the same. Some castes are higher than others ; the lower may take food from the higher, but not the higher from the lower. The highest of all castes is that of the Brahmans, who are worshipped as gods. Their hereditary occupations are performing worship, teaching, and begging. Some castes are honest and kind ; others untruthful, unclean, and cruel. Any sin is excused if it is permitted by caste rules ; the only sin that cannot be forgiven is breaking caste, and any one who does so is socially dead. Hindus consider it pollution to eat with a European or a Christian. They may, however, leave their caste to join any of the religious orders of *fakirs* or recluses, which are so common in India. *Buddhism* began in India about 600 B.C., from the teaching of Buddha. He ignored the gods, religious worship, and caste, and taught a very pure morality. His religion has spread through Ceylon, Burmah, and China, but his followers number only three and a half millions in India, chiefly in British Burmah. The *Jains* are a widespread wealthy sect, somewhat like the Buddhists. They are specially careful not to destroy animal, even insect, life. The *Mahomedan* religion is professed by about fifty millions, the descendants of the Mohammedan conqueror of India, or of those whom they forced to embrace their faith. The *Parsees* are a small but influential community, numbering about 100,000, resident chiefly in Bombay. They are descendants of the Persian fire worshippers.

80. INTRODUCTION OF CHRISTIANITY. On the Malabar coast there is a community called *Syrian Christians*. They say that they were converted by St Thomas, whose tomb is pointed out south of Madras. They enjoyed much prosperity till the

Portuguese came. The Roman Catholic priests claimed them as subjects of the Pope, and when they refused to submit, stirred up persecution against them, which did not cease till the English took possession of the country. They number about 300,000. The *Roman Catholic* religion was introduced by the Portuguese, who conquered Goa in 1509. Thirty years later Xavier began an earnest mission work, subsequently continued by others. It had the defect of attempting little more than securing the consent to outward rites. There was a good deal of inter-marriage between the Portuguese and natives, and their descendants are reckoned Roman Catholics. According to the census of 1881 the number of Roman Catholics in India was 865,643.

The East India Company at first encouraged the introduction of Christianity, but, when it began to assume political power, it bitterly opposed all missionary effort. When its charter was removed in 1813, liberty was given to spread Christianity freely. Since then mission work has proceeded without hindrance. There is a marked difference between the history of missions in India and their history in the South Seas and Africa. India has, since the development of Protestant missions, been under British sway; life and property have been safe; and thus, while there have been devoted missionary lives, they have not been exposed to perils and privations as those in other fields. The people are civilised, so that Christianity does not produce the same transformation in their outward appearance. The interest of the religious struggle is philosophical, moral, and social. This does not present the same features to mark narration. We shall therefore look at the history of one or two of the most characteristic missions, and then give general results.

81. THE DANISH OR PIONEER MISSION. The first Protestant missionaries to India, ZIEGENBALG and PLUTCHO, were sent in 1706 by the King of Den-

mark to Tranquebar, a Danish possession on the Coromandel coast (see § 12). They were at first bitterly persecuted by the Europeans, and notwithstanding the express orders of the Danish King, Ziegenbalg was thrown into prison for four months. They, however, persevered; in 1707 the first Protestant church was opened; and in 1711 Ziegenbalg had completed the translation of the New Testament into Tamil, and three years later it was published. He died in 1719, in his thirty-sixth year—a short life, but long enough to see the foundations of the Christian Church laid, and more than 250 converts gathered in. Plutchow had to leave India in the same year, and the mission was carried on by younger men, who did the work well.

In 1750 the mission was joined by SCHWARTZ, who laboured first in Tranquebar, and afterwards in Tanjore and Trichinopoli. He had an income of only £48, and lived on native food. As chaplain to the garrison at Trichinopoli he received £100 a year, which he handed over to the mission. His personal influence was such that native Rajahs and the English Government alike desired to use it; but he would never take political service, except on one critical occasion. Hyder Ali, Sultan of Seringapatam, was the determined foe of the English, and his successes alarmed them. They wished to treat with him, but he refused to trust any ambassador except Schwartz. "Send me the Christian," he said, "he will not deceive me." Schwartz undertook the embassy, and was received with the greatest respect. The negotiations were unavailing; a bloody war broke out, in the midst of which Schwartz and his fellow-labourers continued, amid many interruptions, to carry on the work of the mission without being molested. The last twenty years of his life he spent at Tanjore, on ground given him by the Raja, where he built an orphan asylum, and where he died in 1798, surrounded by his infant flock. The Raja, who

had been his pupil, built a memorial church in the fort at Tanjore, in which was placed a marble monument by Flaxman. A similar memorial was erected by the East India Company, in St Mary's Church, Madras.

The Tranquebar Mission, at first supported by the Danes, came latterly to be supported by English Societies. It used preaching and the press, schools and medical missions. In the course of the century its converts numbered upwards of 50,000. One fatal defect in its system was the recognition of caste. This wrought much mischief in the native church, and was at last with difficulty put down by Bishop WILSON. One missionary of this society, KIERNANDER, went to Calcutta, where he laboured till near the close of the century, when the first of the British missions entered the field.

82. **THE SERAMPORE MISSION.** The part which Carey took in promoting the missionary revival in England, and his personal offer to go, have already been noticed (§ 18). A correspondence with Mr THOMAS, a surgeon on board an East Indiaman, who was desirous of going to Bengal as a missionary, led to Bengal being selected as the first field of the Baptist Society, and to Carey and Thomas being appointed the first missionaries. They were refused a passage in any English ship, and at last were taken in a Danish ship to Calcutta, where they landed on November 10th, 1793. Carey's plan was to try to earn his own bread, but it was some months before he could secure any employment, and during that time he and his wife and four children, by whom he was accompanied, were reduced to the greatest penury. At last he obtained a situation as superintendent of an indigo factory at Dinapore. There he remained for about six years, mastering the Bengali language, and beginning his great plan of evangelizing the world by going about on foot among the villages, preaching Christ to those who would listen.

In 1799, MARSHMAN and WARD went out and settled at the Danish station of Serampore, 16 miles above Calcutta, where Carey soon joined them. The English Government tried to have them expelled, but the Danish governor remained firm. Marshman and his wife opened boarding-schools for the children of Europeans in India, from which they cleared about £1000 a year. Ward superintended the printing press. When King William's College was founded in Calcutta, Carey was appointed professor on a salary of £600 a year. With funds thus raised they carried on and extended the mission—the three families living together, and dining at a common table, at an expense of little more than £100 a year.

For more than twenty years these three worked together, and as a result of their labours, the Bible, or parts of it, was translated into about forty Oriental languages—a work accomplished principally by Carey, with the assistance of native scholars. Vernacular schools were also established, as well as a college for higher education. As opportunity offered, other stations were established in Bengal, Orissa, and the North-West. The first convert was admitted to fellowship in 1800. In 1803 the first Brahman was baptized, and in the same year two other converts, before baptism, broke caste by eating with the missionaries. This threw the native community into a ferment. The infuriated multitude dragged the converts before a magistrate, and demanded their punishment, but he ordered their release, and protected them. Ever since then it has been felt that it is between caste and Christianity that the war is being waged, and that only with the fall of caste will Christianity triumph.

Carey died in 1834, preceded by Ward by ten years, and followed by Marshman in four. He had corresponded with Schwartz, the last of the Danish missionaries, and he met with Duff, the apostle of the latest development in Indian missions. He saw an

organised native church in Serampore, and about thirty others—offshoots from it—in other parts of India.

88. EDUCATIONAL MISSIONS. The next important step in Indian missions was taken by ALEXANDER DUFF, the first missionary of the Church of Scotland to India, and from 1843 connected with the Free Church. He was born in 1806, and landed in India in 1830. Up to his time the Oriental languages were looked on as the proper medium for all instruction in India, both in missionary and Government institutions. Dr Duff saw that much greater power could be attained by using the English language, and making it the medium for teaching western sciences, and conveying ideas of Christian civilisation. Young men thus trained could influence their fellow-countrymen. In defiance of the Orientalists, he opened a college for the teaching of English and giving a high-class education through its medium. It was from the beginning a great success, led to the development of English education by the Government, and to its being adopted, more or less, as a mission agency by other societies. The college also bore spiritual fruit. Early in its history some young men of high position and attainment were converted and baptized, one or two of whom afterwards entered the Christian ministry, and became leaders in native thought. Their conversion raised a storm in the native community in Calcutta. The college was for a time almost entirely deserted, but the scholars soon returned, and the agitation subsided. Other institutions founded on its model have had to pass through similar crises. Dr Duff continued at the head of the college till 1864, exercising a wide influence over the whole community. He made two visits home, in which, by his eloquence, he did a great deal to rouse missionary enthusiasm, and in one of which he was made Moderator of the Free General Assembly. In 1864

he was obliged to leave India, but continued to work for missions as Convener of the Mission Committee of the Free Church, and as Professor of Evangelistic Theology till 1878, when he fell asleep.

84. **MISSIONS TO BOMBAY.** The American Board of Foreign Missions in 1812 sent out five missionaries to Calcutta. On their arrival the Government ordered them to be put on board a ship and sent back to England. Three escaped in a ship to the Isle of France, and two, Messrs HALL and NOTT, escaped to Bombay. An order was sent to the Governor, Sir Evan Nepean, to expel them, but, being a man of deep religious feeling, he interested himself on their behalf, and secured their residence in the country till the charter of 1813 opened India to missions. The American Board was thus the first to begin missions in Western India, and it has extended them to Ahmednuggar and the South Maratha country. The Scottish Missionary Society sent out its first missionary to Bombay, Rev. David Mitchell, in 1822, and he was followed by others, who begun mission work first at Bankot to the north, and then in Puna, the Maratha capital. ROBERT NESBIT, in 1827 (died 1855), and Dr JOHN WILSON, in 1829, settled in Bombay, and established the mission there. They connected themselves with the Church of Scotland in 1835, and came out with the Free Church in 1843. Dr Wilson founded in Bombay an institution similar to that of Dr Duff in Calcutta. By his keen intellect, extensive learning, and warm sympathy, he exercised a wide influence on European and native communities alike till his death in 1875. The F. C. has a mission in Madras, and the college formerly connected with it has been put on a Catholic basis, is supported generally by the various missions in the Presidency, and ranks as far the largest college in the country. The F. C. has also missions in the Central Provinces, Haiderabad, and among the Santhals.

85. **MISSIONARY SOCIETIES.** As most of the societies at work in India occupy several fields, and as several are found at work alongside one another, a detailed account of their operations is impossible. We can therefore do little more than note the principal, and the districts which they occupy. *British Societies.*—The Baptist M. S. has carried on the work of Carey, and has spread its stations mainly in Northern India, and up the Ganges valley to Delhi, where, since the meeting of 1857, a great work has been done. The general Baptists have occupied Orissa since 1822. The L. M. S., the first to follow the lead of the Baptists, established its first station at Chinsurah, near Calcutta, in 1805; subsequently it has spread its operations to Madras and Travancore, Calcutta, and the N.-W. Provinces. Among its missionaries the names of LA CROIX, Swiss by birth, and MULLENS are pre-eminent. Next in order comes the two great societies of the Church of England. The S. P. G. took up the work of the Danish Mission in the south, about the beginning of the century, and it has now spread to various parts of India, chiefly Southern India, Ahmednuggar, and Chota Nagpore. The C. M. S. (1815) has now missions in all parts of India, its chief strength being in the very south, the N.-W. Provinces, and the Punjab. The Wesleyans (1820) have extensive missions in Madras, Mysore, Calcutta, and Lucknow. The Church of Scotland retained the mission buildings in Calcutta and Bombay when the missionaries there separated from it, and as soon as it could re-organise its mission, it sent out fresh agents to carry on the work. It has also established missions in the Punjab and in Puna. The Irish Presbyterian Church in 1841 began a mission in Kuthiawar, and in 1846 it entered the contiguous province of Gujarat, taking over the work of the L. M. S. there, since which time it has had these two provinces to itself. The United Presbyterian Church of Scotland, moved

by the mutiny of 1857, began a mission to the native states of Rajputana, starting with the British province of Ajmere, and this important field it has also to itself.

American and Continental Societies.—The American Board, besides those already mentioned, have extensive missions in Madura and the South. The Presbyterians have missions through the North-West Provinces and the Punjab, up to the Himalayas. The Baptists have a mission—latterly most successful—in Telingany in the South, besides one in Assam and one to the Khassias. The Episcopal Methodists have missions in Rohilcund, Oudh, the N.-W. Provinces, and other parts of India. The principal continental missions are those of the Basel Society in Mangalore, South Canara, and other districts in the South; the Berlin Society in Chota Nagpore; the Leipsic Society in Tranquebar; the Moravians among the snows of the Himalayas.

Good mission work has also been done by individuals not connected with missionary societies. Among bishops of the Church of England, the names of Heber and Wilson; among its chaplains, HENRY MARTYN and DANIEL CORRIE; and among those of the Church of Scotland, DAVID BROWN and CLAUDIUS BUCHANAN, before missions were fully established, are noted for their active interest in the evangelisation of India. In Bombay, too, GEORGE BOWEN, unsupported by any society (though latterly connected with the Ep. Methodist Church), has been exercising for some forty years great influence on Gospel work as a writer and a preacher.

86. MISSION AGENCY AND CO-OPERATION.

Besides the societies above named others have smaller missions, there being in all no less than thirty societies at work in India. Connected with them there were in 1881 about 600 foreign ordained agents and upwards of 460 native ordained agents, 170 foreign lay agents, including teachers, and 2488

native lay preachers. It will thus be seen that the Christian Church has a considerable army of workers in India. Yet, after all, the number of ordained agents at work would be equal to only about 100 for all England. It will be seen also, from the brief enumeration given, that not only do most of the societies occupy more than one province, most of the provinces are occupied by several societies. This might seem to hinder harmonious working. Practically, however, the different societies co-operate with one another, respect each other's fields, regard each other's discipline, and exhibit the catholicity of Christianity beneath its various forms. From time to time, local and general conferences of agents of the various societies discuss principles and modes of work, and compare notes as to progress. The only exceptions to this are the S. P. G. and the Leipsic Society, the latter also recognizing caste; but the Christian Mission Army presents on the whole a united front to the heathenism of India.

87. MISSIONARY METHODS. *Public preaching* is the first and chief method of spreading the Gospel. Many facilities exist for it in India. In almost any of the bazaars or public streets, at any of the numerous fairs, numbers will usually gather to listen to a missionary or evangelist who may stand up in a convenient place to address them. Questions are often put which give opportunities for further enforcing the truth. *Itinerating* is resorted to when the weather allows, by which towns and villages at a distance from the central station are visited. *Education* is resorted to by most societies. It was missionaries who first systematically began both vernacular and English education. These are now largely undertaken by Government, and the natives are also establishing schools and colleges of their own. Grants in aid are given by Government to mission and native schools, and the higher colleges are affiliated with the Government universities. The

objection to Government education is, that it is, from a religious point of view, purely destructive. In all mission schools, though non-Christian teachers are employed in some cases for the secular branches, the necessity of religion is impressed, and the facts and doctrines of Christianity, as the only true religion, are taught. The *Christian Vernacular Education Society* was founded in 1858 to supply Christian school-books. Its founder and manager, Dr JOHN MURDOCH, had originally a Government appointment as a teacher in Ceylon, which he gave up that he might devote himself to promoting Christian education. The society has three normal schools for training native teachers, and it has issued upwards of 1000 publications in eighteen different languages. Colporteurs are employed by this society as well as by missionary societies to circulate the Bible and Christian literature. There were, in 1881, in all 3405 missionary schools and colleges for males, attended by 131,244 scholars, with 3841 Christian and 2402 non-Christian native teachers, besides foreign and Eurasian agents who devoted the whole or part of their time to education. The *periodical press* has also been largely resorted to. The *Friend of India*, begun by Marshman, was for a long time the leading newspaper in India. The *Bombay Guardian* and *Lucknow Witness*, conducted by missionaries, and the *Bengal Christian Herald*, conducted by natives, represent the missionary cause in the English weekly press, and fight the battle of Christianity in the large section of the native community that understand English. The *Indian Evangelical Review*, a high-class quarterly, has been published for some years, and the *Christian College Magazine* has been started more recently. There are also several newspapers and periodicals in the various vernaculars.

Zenana Missions, or missions to women, have lately been largely developed. India of all countries is

that where they are most needed. In 1881 there were 479 foreign and Eurasian female agents, 1643 native Christian and 281 non-Christian female agents employed. There were 1270 female schools, attended by about 50,000 scholars, and admission had been obtained to 7500 houses where close on 10,000 women were being educated. As yet, out of every 2000 of the females of India, only one is receiving Christian school education. When this work has been properly developed it will tell with mighty power on the progress of Christianity.

Medical Missions are employed by many societies as a valuable auxiliary, and have been the means of securing an opening and acceptance for the Gospel which might not have been gained otherwise. This has been especially marked in native states such as Cashmere and Rajputana.

88. **MISSIONARY PROGRESS.** From the facts stated (§ 79) with regard to religion and society in India, it will be seen with what formidable obstacles Christianity has to contend in that country. Above all, caste stands in the way. When a native professes Christianity, and eats and drinks with Christians, he is driven out from his home. His family looks upon him as dead; his wife assumes widow's weeds; and he is an outcast from his countrymen. The family system also constitutes an obstacle. The sons of a family when they marry remain with their wives and families under the parental roof, and thus in each household an amount of influence from numbers is felt, against which the individual is powerless. Yet the progress that has been made is encouraging, and shows the power of the Gospel to overcome the most philosophic as well as most barbarous religions. In 1851 the first census of Protestant Missions in India was taken, and it has been taken every ten years since. The following table shows the decennial increase :—

	1851.	1861.	1871.	1881.
Stations,	222	319	432	569
Foreign Missionaries,	339	479	488	658 ^a
Native Ordained Agents,	21	97	225	461
Native Catechists, &c.,	493	1,266	1,485	2,488
Churches or Congrega- tions,	267	971	2,278	3,650
Native Christians, .	91,092	138,731	224,258	417,372
Communicants, . . .	14,661	24,976	52,816	113,325

Among the native Christians are some who have shown themselves men of great talent and power, and have produced books both in English and in the vernacular worthy to rank with first-class theological works in Europe. Some are editors of newspapers and magazines which take as high a place as any in India. In some missions, Christians are gathered into separate villages and form district communities; in others they are encouraged to remain among the heathen population. The number of native Christians is still relatively small—only two out of every thousand of the inhabitants; but thirty years ago it was only one out of every two thousand.

89. **INDIRECT EFFECTS** are being produced; obstacles are being broken down, superstitious are giving way before education. Female education especially is beginning to spread rapidly, and will profoundly affect native society. One of the most remarkable instances of the indirect effects of Christianity is seen in the *Brahmo Somaj*. This took its rise from Ram Mohan Roi, a Brahman who, about the beginning of this century, tried to lead his countrymen to a better faith by combining the moral teaching of Christ with the best parts of the Hindu Shastras. His followers have renounced many of the practices of Hinduism, and they exercise some influence on Hindu society, but they are not winning many Hindus to their creed. In Calcutta, from 1876 to 1881, while the native Christians had increased from 2636 to 4101, the

^a Including 72 lay agents.

Brahmos had increased only from 479 to 487. Much more important is the spread of sceptical and materialistic systems. Between these and Hinduism there is a strong affinity. The character of Government education and intercourse with Europe is causing them to spread rapidly, and it seems as if ultimately the battle of Christianity for possession of India would be not with Hinduism but with unbelief.

II.—*Burmah.*

90. Burmah is an empire on the eastern side of the Bay of Bengal, with a population of about 6,000,000, mostly Buddhists (§ 79). Connected with their monasteries there is a pretty wide system of primary education. Caste does not exist, and women are not secluded. The Government is an absolute monarchy, and society is very insecure. Large portions adjoining Bengal were annexed by Great Britain subsequent on wars in 1825 and 1852. Mission work has been carried on since 1810 by the American Baptist Union (§ 21). Among the three American missionaries who escaped to the Isle of France, as related (§ 84), was ADONIRAM JUDSON and his wife. They ultimately were led to Rangoon, the port of Burmah, where they settled. Judson at once set to to learn the language—a very difficulty one. They were exposed to many trials and dangers before, in 1819, Judson saw his way to begin public work by opening a building in the bazaar for reading and discussion. The first baptism took place in June of that year, and others followed. In 1822 Dr PRICE, a medical missionary, and in the following year Mr and Mrs Judson went to Ava, the capital. In the following year war broke out with England. Hough and Wade, two missionaries who remained at Rangoon, were thrown into prison, and were saved from execution only by the capture of the place by the British. Judson and Price were

thrown into the death prison at Ava, and kept for nine months on rice and water. Mrs Judson was left free, and did all she could to mitigate their sufferings. She was allowed to go both to the prison and to the palace, and was never molested by the Burmese, even at the time of greatest excitement. The prison doors were thrown open consequent on the victories of the British ; but Mrs Judson did not long survive the strain then put on her. Judson continued his labours till 1846.

91. THE KARENS are a semi-barbarous tribe in the Siamese Peninsula, numbering about 5,000,000. They have tradition of creation and of the flood very like those of the Bible. About 1826 Dr Judson purchased the freedom of a Karen, Ko-thah-byu, who was a slave in Ava. He was a man of violent and flagitious character, but under the influence of the Gospel he became a new creature. He went as a preacher to his fellow-countrymen, and had wonderful success among them. BOARDMAN, WADE, Mr and Mrs MASON, and others carried on the work. The Karens welcomed with great delight the introduction of a literature in the form of a translation of the Bible into their own language, as they had a tradition of books having once existed in it. Numbers were baptized and, though exposed to persecution, they continued to increase. There were in 1882, 432 Karen Baptist Churches, with about 22,000 members and 70,000 adherents, 91 ordained and 293 unordained preachers. In 1878, the fiftieth anniversary of the foundation of the mission, a large memorial hall was opened at Bassein, bearing the name of the first Karen convert and preacher of the Gospel.

CHAPTER VI.

A GLANCE AT OTHER FIELDS.

92. **OTHER MISSION FIELDS.** The lands, the missions to which we have been considering, though having a population of upwards of 450,000,000, are only about a half of the field yet to be evangelized. It is, however, in them that missions have been longest tested, and have achieved the most considerable results; yet, a short glance at the principal of the other fields will enable us to estimate the total work done and what remains. I do not speak of missions to the Jews, nor of those to the Mahommedan populations of Turkey, Western Asia, and Northern Africa, conducted principally by American societies, and whose gains, though not exclusive of Mahommedans, have been principally among the adherents of the corrupt and fossilized Christian churches of these lands. But there are two important fields of missions to the heathen that have been little more than entered on—China and Japan.

93. **CHINA.** Passing from Burmah eastward by Siam, where the American Presbyterians have established a mission, we come to China, with its population variously estimated from 250,000,000 to 400,000,000, given over to ancestral worship, conjoined with Confucianism, a materialistic philosophy; Taoism, a gross idolatry; and a corrupt Buddhism. The Chinese show greater vitality and enterprise than any other races of the east; they are beginning to spread everywhere, and if they were Christianized they would exercise a great influence for good. Roman Catholic missionaries early made their way thither, and they now number their followers at 2,000,000. China was jealously closed against

foreigners till 1842, when five treaty-ports were opened, and greater liberty has been granted since. Dr MORRISON, sent by the L. M. S. in 1807, was the first Protestant missionary. He mastered the language, prepared a grammar and dictionary of it, and translated the Bible into it. In this he was aided by Dr MILNE, who joined him in his work. GUTZLAFF, a German missionary, also did pioneering work, making voyages into China, at a time when it was supposed to be closed. But at Morrison's death, in 1834, there were only two Protestant missionaries and four converts in the whole empire. Protestant missions really date from 1844, after the opening of the treaty-ports, and there are now about thirty societies at work. Most of the great societies represented in India are represented in China also, and some work almost exclusively in this field. The English Presbyterian Church has its principal mission in Amoy and on the Island of Formosa opposite. It was begun by the apostolic W. C. BURNS, and has been carried on by a succession of able men. Its churches have united with those of the American Reformed Church Mission to form a united Church, with a short Confession of Faith suited to the field. The *China Inland Mission*, formed by the Rev. J. HUDSON TAYLOR in 1865, designed sending missionaries two and two, along with two native converts, to each of the central provinces. The idea was scouted when first started, but the plan has been carried out, and all the provinces occupied but one. It has enlisted many willing workers, including men of culture and position, as volunteers. There are now in China about 600 Protestant mission agents, including 280 ordained missionaries and physicians, and 90 ordained natives. The difficulties in the way have been numerous and powerful. Besides the pride of antiquity, literature, and religion, there is above all the opium traffic, and the fact that it, along with access for the Gospel, has been forced by

war. Yet progress is encouraging. Upwards of 700 chapels have been erected. From 1877 to 1881 the number of church members increased from a little over 13,000 to nearly 20,000, and they now number upwards of 25,000.

94. JAPAN is the latest great mission field opened to the Gospel—with the exception of Corea to the north of China—and is showing the greatest readiness to accept it. It consists of several large islands to the north-east of China, with a population of 35,000,000. The national religion is Shintooism, which inculcates the worship of spirits, deified great men, and even of the animal creation, as a means to temporal happiness—the future not being thought of. Confucianism and Buddhism have also obtained a footing.

Roman Catholic missionaries early entered Japan, but owing to their political intrigues, they were driven out about the beginning of the seventeenth century, and the country remained absolutely closed against foreigners till 1858, when, subsequent on various negotiations, it was again thrown open. Since then it has adopted Western customs and institutions at a rate unprecedented in any Eastern land. As soon as the country was open, American and English missionaries began to enter, and there are now more than a dozen societies at work in Japan. At first there was a great deal of suspicion; the old edicts against Christianity were again posted up. But these prejudices were overcome, and full toleration granted.

The Presbyterian Church and Dutch Reformed of America, and the U. P. Church of Scotland, have united to form one church, called the Union Church of Japan. They have a theological college and thirty-five churches, with a membership last year (1884) of over 3000. The American Board had (1883) nineteen churches, with 1100 members. The Protestant Episcopal and Methodist Episcopal churches of America,

and the two Church of England Societies have also missions. The total number of church members in Japan, which was 1617 in 1878, cannot now be much short of 6000. Material philosophy and infidelity are, however, making rapid progress. The Church will need to put forth more exertion than ever if it is not to be forestalled by these; and it is a happy omen that some of the Japanese statesmen are beginning to recognise Protestant Christianity as one of the most healthy civilising agencies.

95. Looking over the progress of Protestant missions up to this time, and looking at their present position, we see abundant grounds for confidence and encouragement, calls for further exertion, and warnings to be diligent and not to lose time.

For *encouragement*, not only have we the promises of God's Word: what has been done shows what may be expected. Christianity has already definitely triumphed in the West Indies, in Polynesia, at certain points of Africa. These fields are limited, and the religions were rude and simple; but that is merely to say that where an agency has been employed proportionate to the size of the field the result has been complete success. The actual progress made has been greater in India, in face of the most philosophic religions, than even in uncivilised lands. In all about 625,000 church members, representing a population probably of 2,000,000, have been brought from heathenism into the Church of Christ.

Call for further exertion. But there are still 800,000,000 to be evangelised, and the total agency, male and female, sent out by the churches of Europe and America to evangelize this mass is under 6000, equal to about 25 for all Scotland. The amount that has been done appears scarcely a drop in the bucket, compared with what remains to be done, and will be profitable only if it incites the Church of Christ to put forth efforts proportionate to what is required. It must set itself to deal with popula-

tions of millions as it has dealt with populations of thousands; and each individual Christian must learn that part of the responsibility rests on him.

There is also a *warning not to delay*. Other religions are active. Hinduism is making more rapid progress among the aboriginal tribes of India than even Christianity. Buddhism is making progress among the Karens, and is bestirring itself for the fight in Japan. In India and in Africa Mahomedanism is sending forth its missionaries in greater numbers than Christendom to win these lands. And where, as in India and Japan, old religions are withering under the assault of modern science, various forms of European scepticism are taking their place. If Christianity is not active, it may find that it has to contend finally in these lands not with decaying faiths, but with a strong scientific infidelity, as in this country. The world is now open to Christianity as it never has been before. Christianity has apparently a freer field than it ever will have. It is for the Church of Christ to hear the call, to fulfil Christ's command, and not to delay to go and make disciples of all nations.

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